The Story of a Century

J. H. Garrison

1809—1909

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"I am a man: I deem nothing alien to me that affects humanity"—Terence

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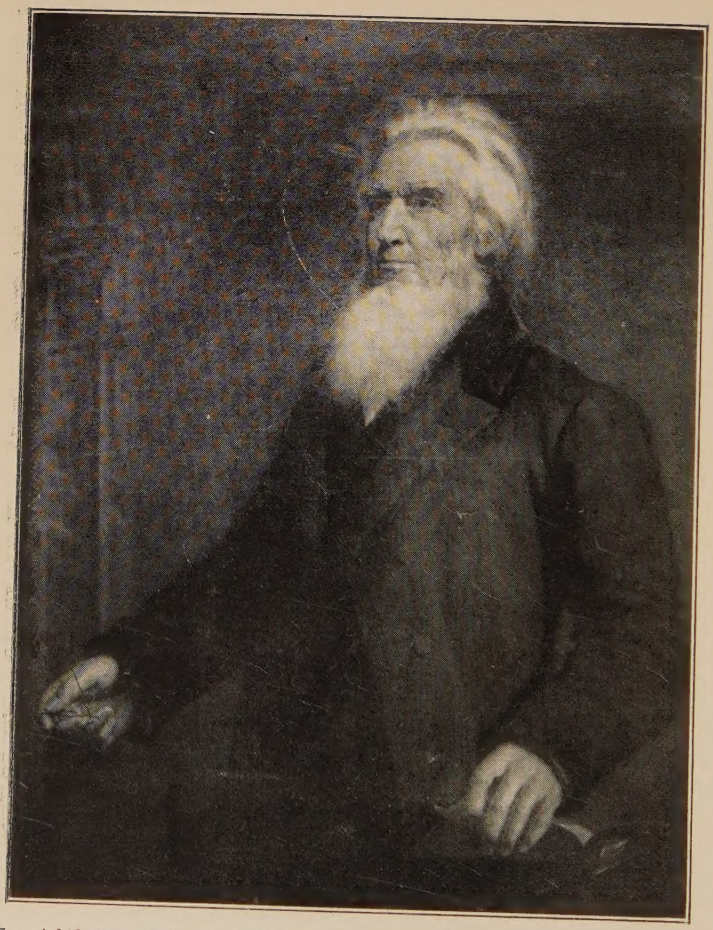

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Alexander Campbell.

The Story of a Century

A Brief Historical Sketch and Exposition of the Religious Movement Inaugurated by Thomas and Alexander Campbell. 1809—1909.

By J. H. GARRISON,
Editor of "The Christian-Evangelist."

"Call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of suffering."
—*Heb. 10:32.*

ST. LOUIS:
CHRISTIAN PUBLISHING COMPANY.
1909.

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DEDICATION.

To the Memory of One of the World's
Great Reformers,

ALEXANDER CAMPBELL,

Who, in a time of religious indifference and sectarian strife, was catholic without being Roman, and protestant without being sectarian; who, seeing that union among Christians was essential to the world's conversion, saw, also, that a return to Christ and His Christianity was essential to union; who, maligned as a heretic and as a disturber of the established order of things by many in his day, will receive from posterity his vindication and be numbered with the world's immortals; whom not having seen we love for his character and his work's sake, this volume is affectionately dedicated by the author.

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"For in those dark and iron days of old,
Arose, amid the pigmies of their age,
Minds of a massive and gigantic mold,
Whom we must measure as the Cretan sage
Measured the pyramids of ages past,
By the far-reaching shadows that they cast."

A FOREWORD.

This is not a history, properly speaking, of the people best known throughout the world as Disciples of Christ, nor of the current Reformation which they advocate. Others have written such histories, and still other historians of the future will write more fully of that movement whose beginning is one of the most notable events of the past century. The present effort is far less ambitious than that. It is an attempt to draw a sketch in boldest outline—a sort of bird's-eye view—of the religious movement whose Centennial we are to celebrate next autumn. The intention is to present just enough of the chief facts, persons, and principles of the movement, to furnish an outline study for those who have not hitherto acquainted themselves with its character and purpose. The details may be filled in later by those who wish to make a more thorough study of the subject. It often helps readers to get a clearer mental grasp of the great outstanding facts of history and the principles which underlie them, not to obscure these important matters by too many unimportant details. These may be acquired when the leading facts and guiding principles are mastered.

The chief motive in such a sketch as is proposed above, at this time, is to win a hearing from busy

men who, though not sufficiently interested to undertake the reading of an elaborate history, would, nevertheless, read a shorter sketch for the sake of having at least a general knowledge of a religious movement that has made such rapid growth and has exerted so great an influence on the religious thought and life of our times. It is believed, too, that the time is propitious for such a hearing. Our Centennial celebration, which is approaching, is sure to attract the attention of many people to our Reformatory movement, who have hitherto taken but little pains to understand its meaning and mission. To furnish such a brief statement and exposition of the movement and of the progress it has made during the century as will meet the demand of this class of readers, as well as of many among us who will not take time to read a more elaborate history, is the author's aim. We would cherish the hope, too, that many of these readers will become so interested as to seek further and more complete information than we shall undertake to furnish in this brief treatise.

In carrying out this purpose, it will be necessary to make an exposition of the movement itself, as well as to state its leading facts and principles. This is more necessary, because, like every new movement in the history of the world, this Reformation has been misconceived and misrepresented so that many have a very false or inadequate view of its real char-

acter and purpose, and of the men who are its chief promoters. Not only has the movement been misunderstood by many on the outside, but even some of its professed advocates have so misconceived and misrepresented its spirit and purpose as to add to the confusion in the public mind regarding its evangelical character and its catholic scope and aim. The author can not hope to be able to give such an exposition of its meaning as will command the approval of every type of mind among us, but he does hope to make such a statement as will represent the prevailing judgment and sentiment, not only of the leading minds among us, but of the great mass of our membership.

The author has a deep sense of his inability for so important a task as is here outlined, and it is only at the urgent solicitation of others that he has undertaken to prepare this condensed story of a century. He shall earnestly seek, and shall confidently expect to receive, the help and guidance of that illuminating Spirit, whose presence in the church and in the hearts of all true believers is the hope of all future growth and progress.

INTRODUCTION.

There is an urgent and widespread demand for a popular history of the great religious movement known as the Current Reformation. A large and ever-increasing number of people wish information concerning its genesis and growth. This demand receives special emphasis at this time from the fact that the hundredth anniversary of this reformatory movement is to be celebrated in Pittsburgh in October of the present year(1909). "The Story of a Century" was written in response to this demand. The timeliness of its appearance greatly enhances its value.

The author is particularly well qualified to write such a history. As the editor of a religious newspaper for forty years he has found it necessary to discuss the principles and objects and and results of the movement many times. This constant discussion has familiarized him with every phase of the subject.

Richardson's "Memoirs of Alexander Campbell" will always have the greatest value. That work is a classic, and must be read by any one who wishes to acquaint himself thoroughly with the origin and progress of the Current Reformation during the first sixty years of its history. But the Memoirs are too elaborate for the general reader. Richardson wrote at such length that only scholars and specialists read his bulky and splendid volumes.

Introduction

"The Story of a Century" is a work of such compass that all who are interested in the subject of which it treats can find time to read it. The author has covered the ground covered by Richardson, though necessarily much more briefly, and has given an account of what has been accomplished during the last forty years, the period that has elapsed since Richardson wrote.

The writer of this volume believes with all his heart in the fundamental principles of the current Reformation, and has contended for them with great ability throughout his entire editorial career Moreover, he has unbounded admiration for the men and women who were the exponents and champions of those principles. He has written with the highest appreciation of the heroic pioneers and their successors; he honors the great men God raised up for the accomplishment of his own eternal purpose, and glories in their exploits and achievements.

A new generation has grown up since Richardson published his immortal work. This new generation and the whole religious world should know about this movement that is now engaging the attention of mankind. If they will read "The Story of a Century" they will know far more than they now know. Those who are interested in the Kingdom of God will find this history far more fascinating and immeasurably more instructive than any novel. It is easy and delightful reading. One who takes it up will not willingly lay it down until the last page has been read. "The Story of a Century" is one of the few books that the reader wishes were longer.

Archibald McLean.

Cincinnati, Aug. 6, 1909.

CHAPTER I.

In The Fullness of Time.

I doubt whether religion was ever at a lower ebb in the North Atlantic States than it was at the beginning of the nineteenth century. The teaching that man could do nothing had borne its natural fruit in indifferentism. . . . Westward the star of empire was taking its way, but there was no home missionary society to plant the church or the schoolhouse in the border settlements. The pagan world dwelt in a great darkness, and there was no foreign missionary society to send thither the Gospel. The opposition to religious revivals was so great as to lead the Consociation of Connecticut in 1741 to declare against the use of evangelists for the promotion of revivals, and the Legislature of that state to enact laws against their activity. The reaction which this religion of fatalism produced was not unnatural, but it was not intelligent. Thomas Paine was its most popular exponent, and his superficial arguments against Christianity had a vogue in intellectual circles which it is difficult for us now to comprehend. In Yale University at the close of the eighteenth century there were two Thomas Paine Societies, and only four or five professed members of the Christian Church."—*Lyman Abbott, on A Century of Progress.*

CHAPTER I.

In the Fullness of Time.

Jesus Christ came in the fullness of time. That is, he came at that point in time when his mission would count for most. So every movement for the world's betterment that has made a permanent impression on the thought and life of men has come in the fullness of time. The world needed it, and it came to supply that need. We can not, therefore, judge rightly any movement, whether in religious, govermental or social reform, without knowing something of the conditions out of which the movement arose.

The religious reformation of the nineteenth century, which is the theme of this story, was, in an important sense, the child of its time. It grew out of conditions which prevailed at the beginning of the last century. It was an effort to remedy the abnormal condition of the church and of religious life which then existed. It was a moral necessity under the divine government. It had to be. It was as inevitable as the tides, or the precession of the equinoxes. It was the necessary result of a living and reign-

ing Christ who, though exalted above all principalities and powers as "head over all things to the Church" which he established, is fulfilling his ancient promise, "Lo, I am with you always, even unto the end of the world." The fullness of time in which this movement had its origin may be seen from the following facts:

1. All accounts agree that the beginning of the nineteenth century was marked by a widespread unbelief, amounting, in many cases, to atheism. A number of causes contributed to this condition of things, chiefly, perhaps, the deism among English thinkers of the eighteenth century, the French Revolution with its extreme reaction against religion in that country, the war of the Revolution through which this country had just passed, together with the spiritual deadness of the churches. It is not strange, under such conditions, that the students in connection with the various insitutions of learning were skeptics. In the American Church History Series, Volume 12, it is said that "When Theodore Dwight became president of Yale College in 1795, only four or five students were members of the church. The predominant thought was skeptical. * * * The College of William and Mary was a hotbed of unbelief." Transylvania University, Bowdoin College and other institutions of learning were in the same condition. Professional men of the early part

of the last century were largely unbelievers. Naturally enough, out of this skepticism there flowed a stream of immorality, manifesting itself in various ways.

2. As one of the causes producing this unbelief and immorality, and one of the conditions indicating the necessity of a religious reform, religious partyism prevailed among the churches to an almost incredible degree. It is difficult for us who live in these freer times, when religious liberty has gained the ascendency, to imagine the bitterness of party spirit, and the servitude to custom and tradition, which prevailed at this period. The following statement quoted from Dr. Richardson's Memoirs, describes the condition which prevailed in the first decade of the last century: "Each party strove for surpremacy, and maintained its peculiarities with a zeal as ardent and persecuting as the laws of the land and the useages of society would premit. The distinguishing tenets of each party were constantly thundered from the pulpit, and any departure from the 'traditions of the elders' was visited at once with the severest ecclesiastical censure. Covenanting, church politics, church psalmody, hyper-Calvinistic questions, were the great topics of the day, and such was the rigid, uncompromising spirit prevailing that the most trivial things would produce a schism, so that old members were known to break off from their congregations

simply because the clerk presumed to give out, before singing, *two* lines of a psalm instead of *one*, as had been the usual custom." Pp. 245-6. Each sect or party seemed to regard itself as the only true representative of the kingdom of God on earth, and its aim seems to have been to oppose and pull down all other existing religious organizations. To build up the denominational walls higher, and to fortify themselves against each other more securely, seems to have been the chief occupation of ministers and other active workers. The spirit of brotherly love had been driven out by the spirit of party strife and hatred.

There must have been, of course, exceptions to this rule, but such was the condition which generally prevailed. Does any one imagine that a state of things like that could be permanent? Was not some organized movement to remedy these evils a necessity of the times? Must not the loving heart of Christ have been grieved over the condition of his church? We can but think that he who prayed for the unity of his followers was only biding the time and the place for a movement to promote that unity for which he prayed.

3. The third fact to be mentioned, as indicating the fullness of time for such a movement in this country, is that it had recently thrown off its allegiance to Great Britain, and here in the New World a

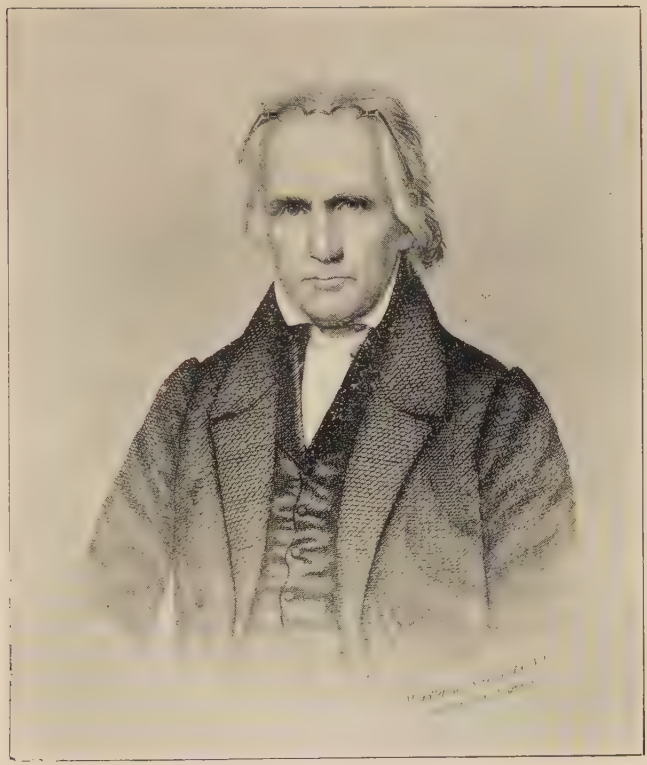
new Republic was born, "dedicated to the proposition that all men are created free and equal." Here, on the free soil of America, where religious liberty was recognized and guarded by the organic law of the land, there was an opportunity such as had never existed before in any age, or in any land, to inaugurate a movement looking to the healing of the divisions in the church and the restoration of those features which had been lost from it during the period of its apostasy. Surely the need existed for such a reformation; Jesus Christ had prayed for it, and here, in this land of freedom, which, as Emerson says, is another name for opportunity, was the great opportunity, not only for a union of the states, but for the union of the churches under Jesus Christ.

But God carries forward the great movements in his church through men. "The spirit of a man is the candle of the Lord." In the preparation for Christianity the spirit of John the Baptist became the candle of the Lord, and he was a "bright and shining light" for his day. In the first century Paul was the chosen instrument for bringing the young church out of the thraldom of Judaism into its larger life and liberty. In the sixteenth century Luther was God's agent for instituting a religious reformation which profoundly affected the life of the church for all time. A little later John Calvin, and then, in the eighteenth century, John Wesley, became candles

of the Lord for their age and generation. Had God any human agent prepared for the mighty work of reform which was demanded in his church at the beginning of the nineteenth century?

CHAPTER II.
The Prime Mover.

Not to men of greatest intellect does God communicate his message for a given time of crisis in the history of his providential movements in the world, but to men of purest heart, of humblest mind, of greatest hunger to know and do the will of God, of greatest willingness to suffer for truth's sake, and to be counted a heretic, if need be, for the glory of God and the advancement of His kingdom. Such men were Moses, and Isaiah, and Paul of Bible times, and such have been the men who, in the centuries of Christian history, have done most to enrich the world with spiritual truth. Such a man was Thomas Campbell, the educated but humble and believing Presbyterian minister, who, landing in the New World, opened his mind and heart to receive God's truth for his age and generation.



Thomas Campbell.

CHAPTER II.

The Prime Mover.

In unnoticed and humble events God often hides the seeds of coming revolutions and reformations. On a May day in the year 1807 an Atlantic sailing vessel landed in Philadelphia, and among the passengers who passed along the gangplank and stepped upon the shores of the New World was an Irishman with Scottish blood in his veins. He was alone and a stranger in a strange land. A glance at his face and manner would have revealed to any good judge of human nature the fact that this new-comer was no ordinary foreigner seeking his fortune in this land of promise. His high intellectual forehead, his handsome face and features, his courtly bearing, showed him to be a man of broad culture, and of unusual ability, while his deep earnestness and grave demeanor would have marked him as a preacher of the gospel. Thousands of vessels before and since have landed their passengers from the Old World at that and other harbors. Was there anything in this particular arrival of special significance to the New World? As God sees and measures events there

was, for this Irish clergyman was Thomas Campbell, a minister in the Seceders' Branch of the Presbyterian Church, who was soon to deposit a seed of truth in the soil of the New World that was to bring forth an abundant harvest in the field of religious reform.

In mentioning the name of Thomas Campbell, the prime mover in the religious reformation, whose story in brief outline is to be told in these articles, we are not unmindful of the fact that there were other movements having in view the same general aim, which antedated that of the Campbells. In many places, as in New England, under the ministry of Abner Jones, in New York City, in a church made up largely of Scotch Baptists, in Kentucky under the ministry of Barton W. Stone, and others, there was manifested a deep dissatisfaction with the existing condition of the religious world, and efforts were made in the way of religious reformation, having in view the reinstatement of the Bible as the only rule of faith and practice and the unity of God's people. Most of these became tributary to the religious reformation whose prime mover was Thomas Campbell, and whose chief actor and guiding spirit in its development was his son Alexander Campbell. This movement had within it the elements of truth contained in the others, together with some additional features which have helped to make it the most

potent factor in the work of religious reform during the nineteenth century.

Thomas Campbell, whose arrival in the New World has just been mentioned, was born in County Down, Ireland, on February 1, 1763. He traced his genealogy to the Campbells of Argyle, Scotland. He was, therefore, of Scotch-Irish blood, an element of our American life which has contributed much, in many fields of labor, to the greatness of our country. His father, Archibald Campbell, was a Romanist, and served as a soldier in the British army under General Wolfe. Later in life he abjured Romanism and became a strict member of the Church of England. Thomas, after his conversion, became identified with the Seceder Branch of the Presbyterian Church, and early decided to devote himself to the work of the ministry, for which he prepared himself first by a preparatory course of study at a private school, and afterwards by a three-years' course in the University of Glasgow, taking the prescribed course for ministerial students. After completing his literary course at the university he entered the theological school of the Anti-Burghers, a branch of the Seceders' Church, to which he belonged. He completed the appointed course here, and in due time was licensed to preach. Before entering upon the active work of the ministry he conducted very successfully some private schools. Later, however, he became a regular minister in con-

nection with the Synod of Belfast and the pastor of the church in Ahorey, where he was distinguished for his earnest and indefatigable labors. In his biography, by his son Alexander, it is said of him that "he was the most earnest, indefatigable and devoted minister in the Presbyterian Synod to which he belonged. In preaching, teaching and in visiting his charge, inculcating personal and family religion, he had certainly no superior; and, so far as we could ascertain, no equal." Before leaving Ireland he took an active part in seeking to bring about a union between the different branches of the Presbyterian Church in Ireland.

Prof. Charles Louis Loos, who knew Thomas Campbell personally for many years, said of him:

He was a man of large brains, of superior natural endowments. And what was notable in him in this respect was the well-balanced adjustment of these gifts. * * * He had, also, received a liberal education and a rich literary culture. * * * As with Luther and Calvin, the Word of God was to him the sovereign law of decision in religion and in the conduct of life. To the end of his life he held the profoundest evangelical conviction concerning the Bible and Christian doctrine. A valuable characteristic of this Christian hero was his firmness of conviction. He was not, as might be supposed from his marked courtesy and gentleness of disposition, ready to yield like Melanchthon under hard pressure. * * On the contrary, he had all the courage of the Scotch Covenanter. He never yielded when conscious of right in any important matter, especially when the Word of God was at stake. * * Thomas Campbell's character was adorned with a charm of genuine courtesy and refinement of

manner; he was a true gentleman, and these qualities were worth much to him as a Christian reformer. The crowning grace in the life of this eminent servant of God was his deep, unaffected piety. It was a piety that was true 'godliness' and was, like that of his great son, healthy and manly, free from every taint of pietism.*

Nothing reveals more clearly the real character of a man than his personal letters. His biography by his son, Alexander, contains a number of these letters, written while out in the field doing the work of an evangelist, to his son, to his wife, and to his daughter. In a letter to his son, written from Kentucky he says:

You can not conceive what a terrible dust our humble name has kicked up. If it were not coupled with the pure cause of God—the ancient gospel of the Saviour, and the sacred order of things established by his holy apostles—I should tremble for the consequences. But, alas, the enemies have blasphemed the blessed gospel, by pasting our sinful name upon it to bring it into disrepute.

In a letter to his daughter, written from North Carolina in 1834, he says:

Yes, thanks be to God, like John I have had my Patmos recesses. By him I am exempted from the attachments of a known world. I have been thrown back upon myself, having no conscious friend to look to, in whose ears or bosom I might repose my cares, but that ever-present, ever-conscious Guardian, Protector, Friend, of whom it is written, "Cast all your cares on him' for he careth for you." Sweet necessity! that shuts us out and shuts us to him alone. I walk out alone and solitary to the fields

*Reformation of the Nineteenth Century.

and groves, to indulge in meditation, and commune in holy aspirations, in looks, sighs and tears, with my everywhere and ever present Father—the Great I Am—to whom I freely speak as it occurs upon any subject of these vast and mighty concerns, saying, Thou art knowledge, power, wisdom, goodness, justice, truth, holiness, love, mercy and condescension.

Here is another extract from a letter written his son from Virginia in 1832:

The opponents here are doing all they can, but the cause of reform is daily gathering strength, is in the ascendant. If the public advocates from the pulpit and the press would only keep their temper, use soft words and hard arguments, it would progress still more, "for the wrath of man worketh not the righteousness of God." May we not expose evils without exposing persons that practice them, further than to endeavor affectionately to convince them that they are wrong? * * * Moreover the servant of the Lord must not strive. But be gentle to all, apt to teach; patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance and the knowledge of the truth; that so they may recover themselves out of the snare of the devil who are taken captive by his will. * * I most cordially wish never to see or hear one ironic hint, one retaliative retort by any friend or advocate of the reformation. Let these weapons remain the exclusive property of the disputers of this world. When a soldier of the faith assumes them he loses caste. They sit awkwardly upon him, as Saul's armor did of old upon the champion of Israel; till laid aside he can not conquer. Speaking the truth in love is the Christian motto.

Well would it have been if the admonition had been heeded by all the advocates of this Reformation.

Such was the Christian character of Thomas Campbell, a man of ardent faith, of profoundest humility, of deepest piety and devotion, of sincere

reverence for the Word of God, of whose work it is said by our opponents, that it is wholly outward and concerned merely with forms and doctrines! It has seemed proper to give this brief sketch of the man himself and of his splendid personality, before calling attention to his special contribution to the reformation of the nineteenth century.

CHAPTER III.

How The Movement Originated

Where the Scriptures speak, we speak: where the Scriptures are silent, we are silent.—*Thomas Campbell.*

"Nothing ought to be received into the faith and worship of the church, or be made a term of communion among Christians that is not as old as the New Testament."

"Union in Truth is our motto. The Divine Lord is our standard; in the Lord's name do we display our banners. Our eyes are upon the promises."

"We have no nostrum, no peculiar discovery of our own to propose to fellow Christians, for the fancied importance of which they should become followers of us. We propose to patronize nothing but the inculcation of the express word of God—either as to matter of faith or practice;—but every one that has a Bible and can read it, can read this for himself."—Thomas Campbell.

Here were the germs of a great religious movement in the Church looking to its purification and unification. It led to a re-discovery of Christ. A new and independent study of the Scriptures took Christ out of the circumference, where the theology had placed him, and put him in the center, as the sole object of saving faith, the only authority in Christianity and the only basis of Christian union. It gave a new setting to and interpretation of the saying of Rupertus Mildenius—"In things essential unity; in things not essential liberty; in all things charity."

CHAPTER III.

How the Movement Originated.

In the personality of Thomas Campbell, as we have briefly sketched it, we have seen a fit instrument for God to use in introducing a religious reformation. He was possessed of fine natural ability, had received a good literary and theological training, and was humble, devout, teachable, with an unquestioning faith in, and a reverence for, God's Word. As previously stated, he was a minister in the Seceder Branch of the Presbyterian Church, one of the strictest branches in that body. On his arrival in Philadelphia on May 27, 1807, being in his forty-fourth year, he found the Seceder Synod of North America in session and, presenting his credentials, he was cordially received and assigned to the Presbytery of Chartiers, in Southwestern Pennsylvania. Locating in the town of Washington, in Washington county, he began work at once among the Seceder congregations in that region. Having been sent up the Allegheny valley to hold a sacrament of the Lord's Supper among the scattered members of that flock, he found members belonging

to different branches of the Presbyterian body, and being compassionate toward them he ignored their denominational distinctions and invited them all to the communion service. He was accompanied by a young theologian of the same body who, taking note of his liberal sentiments and of his charity, which was wider than his own particular branch, made complaint before the Presbytery that Mr. Campbell was not "sound" in the unadultered faith of the Seceders. The Presbytery had already observed the breadth of Mr. Campbell's teaching and sympathy, and were quite disposed to entertain complaints against him. His defense, however, was that he had done nothing contrary to the Scriptures, and challenged his accusers to point out where he had transgressed the Word of God. It was enough, however, that he had transgressed the "Seceder Testimony," and for this reason he was reprimanded.

CENSURED FOR HIS LIBERALITY.

Assured of the righteousness of his cause, Thomas Campbell appealed to the Seceder Synod of North America, which was the highest court in the church, and in his appeal to them shows clearly the direction in which his mind is tending. He protests against the injustice of thrusting out from their communion "a Christian brother, a fellow minister, for saying and doing none other things than those which our

Divine Lord and his Holy Apostles have taught, and enjoined to be spoken and done by his people." He hopes that "it is no presumption to believe that saying and doing the very same things that are said and done before our eyes on the sacred page, is infallibly right, as well as all-sufficient to the edification of the church, whose duty and perfection is in all things to the conformed to the original standard." In the innocence of his heart he asks his brethern of the Synod this question: "Is it, therefore, because I plead the cause of the scriptural and apostolic worship of the church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the Union should feel it difficult to admit me as their fellow laborer in that blessed work?" It was exactly for that reason that Thomas Campbell found himself under censure. While setting aside the action of the Presbytery as irregular, the Synod nevertheless censured Thomas Campbell for expressing sentiments "very different from those held and professed by this church."

Even this sharp rebuke was not sufficient to cut the tie that bound this devoted preacher to the church with which he had been so long identified, and he submitted to the censure with the explanation that his submission should be understood to mean no more on his part than an act of deference to the judgment of the court that he might avoid giving offense to his

brethren. He still hoped that his brethren would see the reasonableness of his plea for healing the divisions in the church by returning to a stricter conformity to the Word of God. Instead of this, however, the opposition to him grew more intense until it became evident to him that God was leading him in another way. It is wonderful how God, by outward circumstances, guides and shapes the course of men whom he has chosen to do his work? It is clear enough to us who live in these later days that his great work as a reformer could never have been accomplished in connection with this "straightest sect" of the Calvinistic faith, but it required the kind of opposition which he received to convince him that he must sever his relation with the church of his first love in order to accomplish the work which God wanted him to do. He therefore served notice on the Synod that he was no longer subject to its control, and that he surrendered "all ministerial connection" with it, and held himself henceforth independent of its authority.

A RULE OF REFORMATION.

This decisive step was not taken without personal grief, we may be sure, but it was taken under a solemn sense of duty, which afterwards brought its reward in a new sense of freedom in the service of God. He continued his ministerial labors, however, meeting

in private dwellings, barns, schoolhouses, and in the groves, God's first temple. At his suggestion a meeting was held not long afterwards to take counsel on the best method to pursue to accomplish some definite results in the way of religious reform. It was a deeply interesting and a very solemn meeting. Thomas Campbell spoke at considerable length, deploring the evils of our sectarian divisions, and pleading for union on the Bible alone as the only infallible standard of faith and duty. It was in this address that, seeking for some rule of action that would guide their course, he exclaimed: "That rule, my highly respected hearers, is this: '*Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.*'" The saying pleased the people, in the main, who seemed to feel that here was a principle enunciated that would guide them out of bondage to human traditions and speculations into the liberty and unity which are in Christ.

What did Thomas Campbell and those who agreed with him mean by the adoption and use of this motto? So greatly has this saying been abused by those who profess to accept it, that it seems worth while to raise this question at this point. The true answer to it must be found in an understanding of the condition of things in the religious world at that time, from which it was the purpose of these men to escape. There was a whole mass of traditions and

commandments of men which had been bound upon the consciences of the people, which many had come to regard as sacred and as binding as the Word of God itself. On the other hand, some of the divine commandments were lightly regarded, having been made void by the commandments of men. It was to meet this condition of things that Thomas Campbell uttered his famous saying.

MEANING OF THE RULE.

"*Where the Scriptures speak we speak*," meant to Thomas Campbell and his co-laborers that they were determined to be loyal to the Word of God, and to follow it whithersoever it might lead them. A "thus saith the Lord" was to be the end of all controversy. "*Where the Scriptures are silent we are silent*," meant that these reformers were equally determined to resist all human authority in religion. Where God left the way open for the exercise of human freedom, there no man should bind them. What God does not require of us, in order to salvation, no human authority has a right to make a condition of salvation, or of fellowship.

It will be seen from the foregoing that this saying of Thomas Campbell was a two-edged sword, one edge cutting off the pretended liberty to ignore or slight what God has commanded, and the other edge cutting away the pretended authority that attempts

to bind men where God has left them free. The principle of Thomas Campbell leaves the church no alternative but to accept and practice every divine ordinance and doctrine. On the other hand, it gives the church ample liberty to exerise its best judgment in carrying out the divine commands and great purposes of the gospel, where no methods are specified. For instance, the command to preach the gospel to all nations is forever obligatory on the church. How that can best be carried out, by what methods of organization and co-operation in different ages of the world and under different conditions, is to be determined by the best judgment of the church, only no method must be adopted that antagonizes any plain teaching of the gospel. It, therefore, secures loyalty to the Word of God, and loyalty to Jesus Christ, while, on the other hand, it secures that liberty which we have in Christ Jesus, and which must be maintained if the church is to accomplish its mission in the world.

This was the germ truth from which sprang the Reformation of the nineteenth century, in which Thomas Campbell was the prime mover. A fuller elaboration of this principle will be seen in his Declaration and Address, to which attention will next be called.

CHAPTER IV.

Some Guiding Principles.

"We are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly from the Divine standard; to this alone we feel ourselves divinely bound to be conformed, as by this alone we must be judged. We are also persuaded that as no man can be judged for his brother, so no man can judge his brother, but that every man must be allowed to judge for himself, as every man must bear his own judgment, must give an account of himself to God. We are also of the opinion that as the Divine word is equally binding upon all, so all lie under an equal obligation to be bound by it and it alone; and not by any human interpretation of it, and that therefore no man has a right to judge his brother, except in so far as he manifestly violates the spirit of the law. . . . Our desire, therefore, for ourselves and our brethren would be that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine word alone for our rule, the Holy Spirit for our Teacher and Guide, to lead us all into all truth, and Christ alone as exhibited in the word, for our salvation that, by so doing, we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see God."—*Thomas Campbell.*

CHAPTER IV.

Some Guiding Principles.

One of the first steps in a logical mind in beginning a work of religious reformation, when the need of it is clearly perceived and the purpose to undertake it is definitely formed, is to enunciate the fundamental or guiding principles by which the reformation is to be effected. Thomas Campbell recognized the need of such a statement of principles, and also of some organized effort to give them practical effect. Accordingly "at a meeting held in Buffalo, August 17, 1809, consisting of persons of different religious denominations, most of them in an unsettled state as to a fixed gospel ministry, it was unanimously agreed, upon the considerations, and for the purpose hereafter declared, to form themselves into a religious association . . . which they accordingly did, and appointed twenty-one of their number to meet and confer together, and with the assistance of Elder Thomas Campbell, minister of the gospel, to determine upon the proper means to carry into effect the important ends of their Association."*

*Life of Thomas Campbell, page 25.

THE CHRISTIAN ASSOCIATION.

The name of this Association was the Christian Association of Washington, Pa. It disclaimed any purpose of considering itself a church, or its statement of principles as a creed. It was a voluntary association of Christian people of various denominations, who believed that a religious reformation was needed and were willing to work together for that end. At a subsequent meeting of this Association, September 7, 1809, a Declaration and Address was presented by Thomas Campbell, setting forth some of the principles which should guide them in their efforts to bring the church into closer conformity to scriptural teaching. This address was approved and ordered to be printed on that date. This, therefore, is regarded as the birthday of the current Reformation. The address is directed to the entire religious world, and is conceived and expressed in the spirit of the deepest Christian courtesy and fraternity. "Dearly beloved brethren," it goes on so say, "why should we deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution, and constitute its glory? Or, is there anything that can be justly deemed necessary for this desirable purpose but to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament?

Whatever alterations this might produce in any or in all of the churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better, and not for the worse, unless we should suppose the divinely inspired rule to be faulty or defective."

CONFORMITY TO NEW TESTAMENT.

Note the implied confidence which this reformer expressed in the sincerity and loyalty of the various Protestant bodies of Christendom, in his supposition that they would be willing to make such alterations in their teaching and practice as would bring them into perfect conformity with the New Testament standard. Will Thomas Campbell himself be able to conform to this rule, and to surrender opinions and practices which he then held in order to consistently carry out this principle? It is to his everlasting honor that, although this principle demanded the surrender of former cherished convictions and practices, he never shrank from making the sacrifice in the interest of truth and unity. So important are the principles laid down in this address to any correct understanding of the religious movement which Thomas Campbell inaugurated, and of the motives which prompted him and others in beginning the movement, that we embody herein the thirteen propositions which he begged his brethren of the churches to understand

were not intended "as an overture toward a new creed or standard for the Church or as in any wise designed to be made a term of communion;" on the contrary, they were "merely designed for opening up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning." We bespeak for these principles a careful study on the part of all who would understand the current Reformation.

PREGNANT PROPOSITIONS.

1. "That the church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their temper and conduct; and of none else, as none else can be truly and properly called Christians.

2. "That, although the Church of Christ must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Jesus Christ hath also received them, to the glory of God, and for this purpose they ought all to walk by the same rule; to mind and speak the same things, and to be perfectly joined together in the same mind and in the same judgment.

3. "That, in order to do this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon

them in the Word of God. Nor ought anything to be admitted as of Divine obligation in their church constitution and management but what is expressly enjoined by the authority of our Lord Jesus Christ, and his apostles upon the New Testament church, either in express terms or by an approved precedent.

4. "That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the church, and, therefore, in that respect can not be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament church and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament church and the particular duties of its members.

5. "That with respect to commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by making laws for the church; nor can anything more be required of Christians in such cases but only that they so observe these commands and ordinances, as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. "That although inference and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made terms of communion,

but do properly belong to the after and progressive edification of the church. Hence it is evident that no deductions or inferentral truths ought to have any place in the church's confession.

7. "That although doctrinal exhibitions of the great system of Divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient and the more full and explicit they be for those purposes, the better; yet, as these must be, in a great measure, the effect of human reasoning and of course must contain many inferential truths, they ought not to be made terms of Christian communion unless we suppose, what is contrary to fact, that none have a right to the communion of the church but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information, whereas, the Church from the beginning did, and ever will, consist of little children and young men as well as fathers.

8. "That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths, in order to entitle them to a place in the church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that on the contrary their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ accompanied with profession of their faith in and obedience to him in all things according to his word is all that is absolutely necessary to qualfy them for admission into his church.

9. "That all that are enabled through grace to make such a profession and to manifest the reality of it in their tempers and conduct should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price and joint-heirs of the same inheritance. Whom God has thus joined together no man should dare put asunder.

10. "The division among Christians is a horrid evil, fraught

with many evils. It is Anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority, a a direct violation of his express command. It is anti-natural, as it excites Christians to continue to hate and oppose one another who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ hath loved them. In a word, it is productive of confusion and every evil work.

11. "That (in some instances), a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the church, are and have been the immediate, obvious, and universally acknowledged causes of all the corruptions and divisions that ever have taken place in the church of God.

12. "That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as, having that due measure of scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things, according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and taught in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

13. "Lastly. That if any circumstantials indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose, should be adopted under the

title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention or division in the church."

It is further explained in this address that there is no desire to seek union by the sacrifice of truth. " 'Union in Truth' is our motto." It was not supposed for a moment, however, that all men could be united in their opinions. "But that all the members should have the same identical views of all divinely-revealed truths, or that there should be no difference of opinion among them, appears to us morally impossible, all things considered. Nor can we conceive what desirable purpose such a unity of sentiment would serve, except to render useless some of those gracious, self-denying, and compassionate precepts of mutual sympathy and forbearance which the Word of God enjoins upon His people." Not upon opinions, then, but upon the great fundamental truths and facts of the gospel does this far-seeing reformer urge the unity of the people of God.

CHAPTER V.
The Chief Actor.

It often happens that the man who discovers or announces first a new idea or principle is not the one best adapted to carry that idea or principle into practical effect. It was so in the case of the current reformation. While Thomas Campbell was admirably fitted to see and announce the great elementary principles underlying the reformation, there was needed for the times a man of a wider intellectual range, more mental independence, and less disinclination to resort to conflict in defense of these principles, and especially in their faithful application to their own former convictions and practices. His son, Alexander, seemed to be endowed, trained and equipped for such a work, and history tells how fearlessly and faithfully he performed his providential task. Happy the man who could submit such a platform of religious reform to the world and train a son who would be capable of applying it to the living questions of the age.

CHAPTER V.

The Chief Actor.

While Thomas Campbell was a prime mover in the Reformation of the nineteenth century, his son, Alexander Campbell, became the chief actor and the leading spirit. There is in this order of things evidence of that divine and over-ruling Providence which selects different men for different tasks in carrying forward the purposes of God in the world. No man living was better fitted by natural temperament, by training, by his religious environment, first in the Old World, and then in the New, by his humility of spirit, by his reverence for the Word of God, and his ardent desire for the peace and unity of the church, than was Thomas Campbell to be the recipient of God's message for that day. To him it was given to see the evils of division; to hear God's call, in the condition and events of the times and in his Word, for the unity of the church, and to perceive and announce the great fundamental principles by which this unity might be realized. But as it was not given to David to build the temple of God, on which he had set his heart, but only to prepare

for it, while the great work itself was left to his son Solomon, so while the vision of a united church was given to Thomas Campbell, and the guiding principles by which this consummation was to be realized, it was reserved for his son, Alexander Campbell, to apply these principles to the actual work of religious reformation. For this latter work Alexander Campbell possessed qualifications superior to those of his father, or to any other man of his age and generation.

Alexander Campbell was born in the County of Antrim, Ireland, September 12, 1788. On his father's side, as we have seen, he was of the purest Scottish blood, being related to Thomas Campbell, the poet, and to the Campbells of Argyle, Scotland, of which the Duke of Argyle, Sir Archibald Campbell, was the head. From his mother's side he received the blood of the French Huguenots, who were refugees in Scotland from religious persecution. From his earliest youth Alexander received the most careful religious and literary training. He formed the habit, early in life, of memorizing select extracts from the best authors, and especially from the Scriptures, large portions of which he could recite from memory. He pays this tribute to his mother:

> She made a nearer approximation to the acknowledged beau ideal of a Christian mother than any one of her sex with whom I had the pleasure of forming a special acquaintance. I can but gratefully say that to my mother, as well as to my

father, I am indebted for having memorized in early life almost all the writings of King Solomon—his Proverbs, his Ecclesiastes and many of the Psalms of his father David. They have not only been written on the tablet of my memory, but incorporated with my modes of thinking and speaking.

With such religious training, it is not strange that early in life he became deeply concerned about his personal salvation. This is his own record of his religious experience:

From the time that I could read the Scriptures, I became convinced that Jesus was the Son of God. I was also fully persuaded that I was a sinner, and must obtain pardon through the merits of Christ, or be lost forever. This caused me great distress of soul, and I had much exercise of mind under the awakenings of a guilty conscience. Finally, after much strugglings, I was enabled to put my trust in the Saviour, and to *feel* my reliance on him as the only Saviour of sinners. From the moment I was able to feel this reliance on the Lord Jesus Christ, I obtained and enjoyed peace of mind. It never entered my head to investigate the subject of baptism or the doctrines of the creed.*

Soon after this he became a member of his father's church at Ahorey, and began to give special attention to theological studies and ecclesiastical history. At the age of seventeen he became an assistant of his father in an academy, so proficient had he become in his studies. When Alexander was nineteen years of age his father, on the advice of his physician, which was strongly reinforced by the per-

*Memoirs, Page 48.

suasion of his son, determined on a voyage across the Atlantic, to seek a home for himself and his family in the New World. Already the son had made up his mind that he would emigrate to America when he became of age, and naturally he was favorable to the idea of his father going thither. Accordingly, leaving his wife and the other younger members of the family in charge of Alexander, Thomas Campbell set sail on April 8, 1807, it being agreed that the family was to follow if the father was pleased with the country. Early in the following year Alexander received a letter from his father, urging him to make all haste to bring the family to him, where he was located in Washington, Pa. It was not, however, until the first of October that the ship "Hibernia" actually hoisted sail and took its departure for its long voyage. It was then that one of those strange events happened which often have so much to do in molding one's future life and destiny. On the night of October 7 the vessel was wrecked off the coast of Scotland, the passengers being saved after great peril, but with the loss of nearly all their possessions. Alexander, by a strange premonition in a dream, had seen the disaster of the ship early in the evening, and had warned the family to be ready for any emergency. Himself refusing to undress that night, he was thereby the better prepared to assist the family when the catastrophe

occurred. The following extract from Dr. Richardson's Memoirs will be of interest:

> It was now that Alexander, having done all that was possible for the present safety of his charge, abandoned himself to reflection as he sat on the stump of a broken mast, and in the near prospect of death, felt, as never before, the vanity of the aims and ambitions of human life. The world now seemed to him a worthless void, and all its attractions a vain, delusive show. Kingdoms, thrones and scepters could not, he thought, if offered, excite one wish for their possession. The true objects of human desire and the true purposes of man's creation now appeared to him in all their excellence and glory. He thought of his father's noble life, devoted to God and to the salvation of his fellow-beings, and felt that such a calling, consecrated to the elevation and everlasting happiness of mankind, was indeed, the highest and most worthy sphere of action in which any human being could engage. It was then, in that solemn hour, that he gave himself up wholly to God, and resolved that, if saved from the present peril, he would certainly spend his entire life in the ministry of the gospel. It was at this moment that he for the first time fully decided upon adopting the ministry as his profession.*

How often does it turn out that the frustration of our plans and purposes is God's method of better fitting us for our life-work. This shipwreck was a sad disappointment to young Campbell and the family, but it is not difficult to see, in the light of subsequent events, how important an influence it exerted on the life of the future reformer. The trip to America that year was abandoned, in view of the lateness of the season, and the family went to Glasgow,

*Memoirs, pp. 101, 102.

Scotland, where Alexander desired to pursue some studies in the university where his father had been educated. He entered his classes on the eighth of November, and being of an eminently social disposition, formed an extensive acquaintance among the numerous students who were there from Ireland and Scotland. He found time to do a great deal of reading in connection with his studies. Alexander Campbell's biographer says of his stay in Glasgow that "while it left his main purpose unaltered, it was destined to work an entire revolution in his views and feelings in respect to the existing denominations, and to disengage his sympathies entirely from the Seceder denomination and every other form of Presbyterianism."

This change seems to have been wrought chiefly through his intimate acquaintance with Greville Ewing, who took a special interest in Alexander, and in the family. Through him he became acquainted with the work of the Haldane brothers, of distinguished Scottish ancestry, whose wealth and religious zeal, together with certain ideas of religious reform which they held, made them conspicuous characters in their time. Some of their views, it appears, had deeply influenced the mind of Mr. Campbell. The benefit derived by the young reformer from his studies in the university in Greek, logic and belles lettres, and in experimental philos-

ophy, together with the new religious ideas he had gained from contact with other minds, in the work of religious reform, was the added preparation which was to better fit him for the work which awaited him in the New World. It is a remarkable fact, and one, too, which indicates a guiding providence, that while the son was thus being disengaged from his attachment to the Seceder Church in the Old World, the father was undergoing the same experience, by a somewhat different process, in the New world. Hence, it so happened that when Alexander Campbell, with the other members of the family, joined the father in the latter part of September, 1809, and the latter had related the occurrences which had practically severed his connection with the Seceder Church, he found his son in perfect sympathy with his position.

CHAPTER VI.

Application of Principles.

Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."—*Acts 26:19, 20.*

▼ ▼ ▼

As it was in the case of Paul, so it has been in the case of every man who has risen to greatness and to power in the kingdom of God. He must follow the light as God gives him to see the light, or forfeit his moral standing with God and all hope of future progress in the kingdom of truth. Alexander Campbell was not disobedient to the vision of truth and duty as it came to him, and because he preferred persecution and unpopularity to disobedience, God gave him a place of power among men which shall increase with the passing years.

CHAPTER VI.

Application of Principles.

The first task which confronted Alexander Campbell on his arrival at Washington, Pa., was the examination of the proof sheets of the Declaration and Address which his father had previously prepared, and which had been ordered to be printed and circulated. As already intimated, his experience in the Old World and his associations at Glasgow University had served to dissatisfy him with the existing order of things in the religious world, and to put him in an attitude for independent thought and action. Reading carefully the now historic document, he was greatly impressed with the scriptural character and far-reaching nature of the principles set forth in this new declaration of independence. He at once declared his hearty approval of the propositions contained therein, but his mind was so constituted that he could not stop with a mere approval of the general principles of religious reform. He began at once to inquire what were the implications of these principles and what effect their application would have on ex-

isting beliefs and practices, such as he and his father and the church with which they had been identified held as having divine sanction.

One of the first of these practices to pass under review, in the light of the proposition that "nothing should be required as a matter of faith or duty for which a 'Thus saith the Lord' could not be produced either in expressed terms or by approved precedent," was infant baptism. A Presbyterian minister had called his attention to the fact that this principle was not sound, because "if followed out you must become a Baptist." This startled the young reformer, and he at once began a thorough investigation of the subject, securing all the works extant that he could procure, in favor of infant baptism, and subjecting their arguments to the test of New Testament teaching. He made this honest investigation in the earnest hope of finding justification for the practice. The arguments in favor of the practice seemed to him to be assumptions and fallacious reasonings. He therefore threw them aside, and restorted to his Greek New Testament, which afforded him no relief. Thomas Campbell admitted the absence of scriptural authority for the practice, but argued that he could "see no propriety, even if the scriptural evidence for infant baptism be found deficient, in their unchurching or paganizing themselves, or in putting off Christ merely for the sake of making a new profession, thus

going out of the church merely for the sake of coming in again!"

In deference to his father's views Alexander dismissed the subject for the time, but after his marriage and the birth of their first child, he was led to take up once more, *de novo*, the whole subject of baptism in the light of the New Testament Scriptures and the principles of religious reform which his father had enunciated and he had approved. Not to follow here the process of his reasoning, the conclusion reached was, that only believers in Christ were qualified for Christian baptism, and that baptism in New Testament usage, as well as in the very meaning of the term, was immersion, involving burial in and resurrection from the water, symbolizing Christ's burial and resurrection from the dead, as well as the believer's own death to sin and resurrection to newness of life. Having reached this conviction he was not the kind of man to remain long without bringing his obedience into harmony with his convictions of truth. He therefore arranged with a Baptist minister living near Washington to baptize him on a certain date, stipulating that he was to be required only to confess his faith in the Lord Jesus Christ as the prerequisite to baptism. Thomas Campbell notified his son, as they were starting to the place appointed, that he and his wife had decided also to be immersed. A few others had reached the same decision, so that

there were seven in all who, on that day, submitted to New Testament baptism, as they understood it, including Alexander Campbell and his wife, his father and mother and his sister.*

Only those who have passed through similar experiences can realize what it must have cost these leaders, after years of religious service in preaching the gospel, and in teaching others, to take such a step as this. Lying back behind this act were weeks and months of earnest mental struggle to know the truth, and to follow it whithersoever it would lead. It is not difficult to imagine how loth both Thomas Campbell and his son Alexander were to put up what might seem a barrier to their cherished object, Christian union. No doubt it was the fear of putting a hindrance in the way of this blessed consummation that held them back, for a time, from taking the step which their own consciences seemed to demand. They came to see, however, that if immersion was the New Testament ordinance which Christ had commanded, and which the apostles had practiced, they themselves were not erecting any human barrier to Christian union. In addition to that they had come to see that it was *not* a mere question as to the form

*On a May day of the present year (1909) the author visited the spot on Buffalo Creek, about a mile above its junction with Brush Run, where this historic event occurred. It was probably the first instance in modern times of baptism administered upon the simple confession of faith in Jesus as the Messiah, the Son of the living God. It was the dawning of a new era of religious freedom.

of baptism, but that their new view of the ordinance, including its design and proper subjects, affected their whole conception of Christianity and of the church. Accordingly, when it became evident that their Christian Association must take the form and fulfill the functions of a church, and the congregation at Brush Run was formed, only those were finally received into its membership who were immersed believers. This has been the rule in all the churches subsequently established.

Was this step in harmony with the principles laid down in the Declaration and Address and with the chief purpose which these reformers had in view—the unity of Christians? This question need not be discussed here as to those who hold that New Testament baptism does not involve immersion and is not limited to believers only. There are those, however, who, admitting that this is the teaching of Christ and his apostles, yet claim that to make this teaching a standard of church membership is to violate the principles laid down in the Declaration and Address, and to put an obstacle in the way of Christian union. This is not the place for any extended discussion of this question. We may be sure that these men, who were the chosen instruments of reform, gave careful and prayerful thought to this question. All their predilections pointed in the direction of making the question as to the form of baptism optional in the

church. Success in their cherished object, from all human reasoning at least, pointed in the same direction. And yet in spite of these facts they adopted the principle of restoring the simple New Testament faith and practice as the surest and only safe way of restoring the ancient unity of the church.

It never occurred to them for a moment that only those who would accept this progam were Christians, and that all others were non-Christians, because they knew by experience the mental struggles through which one must pass in a radical change of his religious views. They had a profound respect for the Christian character of many who differed from them. They felt, however, that if it were their mission to promote Christian union by a complete return to New Testament faith and practice, and to *illustrate* in their church life the very principles which they were to teach, they had no authority or sanction for modifying any divine requirement. They recognized the fact that God has different kinds of work for various kinds of workers, and that he would know how to use, to his glory and to the good of men, churches and organizations which would not enter into this work of restoring New Testament teaching, and in bringing to pass the realization of Christ's prayer for unity.

If the success which God gives to those who are seeking faithfully to carry out his purpose in the

world may be cited as proof, are we not justified, by the testimony of history, in concluding that these pioneers were led by a wisdom more than human in adopting the course which they themselves pursued and commended to those who were to come after them?

CHAPTER VII.
A Change of Leaders.

Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which we have nothing to do, he claims by his intrinsic qualities, as manifested in his achievements, a place among the foremost spirits of the age. His energy, self-reliance and self-fidelity, if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought or action. His personal excellence is certainly without a stain or a shadow. His intellect, it is scarcely too much to say, is among the clearest, richest and profoundest ever vouchsafed to man. Indeed, it seems to us, that in the faculty of abstract thinking—in, so to say, the sphere of pure thought—he has few, if any living rivals. Every cultivated person of the slighest metaphysical turn who has heard Alexander Campbell in the pulpit, or in the social circle, must have been especially impressed by the wonderful facility with which his faculties move in the highest planes of thought. Ultimate facts stand forth as boldly in his consciousness as sensations do in that of most other men. He grasps and handles the highest, sublimest and most comprehensive principles as if they were the liveliest impressions of the senses. No poet's soul is more crowded with imagery than is his with the ripest forms of thought. Surely the life of a man thus excellent and gifted is a part of the common treasure of society. In his essential character he belongs to no party, but to the world.—*Geo. D. Prentice, in Louisville Journal.*

CHAPTER VII.

A Change of Leaders.

With the change of views on the subject of baptism on the part of these reformers, there came also, in the most natural way, without any formal declaration, and certainly without the least friction, a change in the relative positions of Alexander Campbell and his father, Thomas Campbell. It now became evident to all, and to none more than to Thomas Campbell, that henceforth the duty of leadership and of the defense of the principles they had espoused, must devolve upon the younger of these two reformers, who, both by natural endowment and by the superior energy and strength which belonged to his young manhood, was better fitted for this position. The son never ceased to pay due deference to the father and to consult him in all matters of interest to the movement; but he recognized the fact that Providence had laid on him the responsibility of leadership, and he accepted it courageously, relying humbly upon God for widsom and strength, and calling no man master.

WHAT MANNER OF MAN.

The world, even the religious world, has yet to become acquainted with the character, the remark-

able ability and high Christian ideals of Alexander Campbell. It will not be out of place to submit just here the testimony of a few competent judges as to the quality of the man who now assumes the reins of leadership in this Reformation of the nineteenth century. In 1875, on commencement day of Bethany College, Judge Jeremiah Black, of Pennsylvania, who was Attorney-General of the United States under Buchanan, unveiled a bust of Alexander Campbell, and in his speech on the occasion paid him the following remarkable tribute

According to my apprehension, his career was most heroic. In support of those truths which divine revelation had taught him, he encountered the opposition of the whole world, to say nothing of the flesh and the devil. Friends fled from his side while enemies met him in front and hung upon his flank and rear. The life of a Christian man worthy of his vocation, is a battle at best. The similes with which Paul describes it are constantly drawn from the struggles of the warrior and the athlete. He of whom I speak contended valiantly for the faith once delivered to the saints, not only against the natural allies of Satan, but against errors which seemed to be consecrated by the approbation of good men; creeds, imbedded in prejudice; falsehood, guarded by interests which the slightest disturbance infuriated. It was a war "against principalities and powers and spiritual wickedness in high places."

The little band of disciples that gathered around him at first, and whom the world in derision called by his name, were as literally the sect "everywhere spoken against" as their predecessors in primitive times.

To effect a great reformation under such circumstances; to convince large numbers of men against their will; to organize the

believers into a compact and powerful body; to conquer the respect of the world; these are proofs of intellectual ability and moral force with which only a few of the children of men have been gifted. To these qualities were added an unfailing courage, a fortitude that nothing could shake, a chivalrous sense of justice to his opponents and affection for his friends, second only to his love for the cause to which he had devoted his life. What higher claims can any man set up to the character of a hero?

When we estimate his talents and virtues by the practical results of their exercise, we must remember that he wrought out his success solely by appeals to the hearts, reason and consciences of his fellow men. Others have made as deep a mark upon the history of the race, but nearly all of them were backed by political power, or aided by unworthy passions. It is easy to account for their achievements without supposing them to possess much strength of their own. Standing behind a steam engine, even a weak man may make some progress in removing a mountain, but he who scatters it abroad with his naked hands incontestibly belongs to the breed of the Titans.

When I speak thus of his merely human dimensions, I do not undervalue the power of the gospel. But the qualities of mind and heart which glorify truth, make the man illustrious in his personal character. He was invincible by virtue of the divine armor with which he was clothed; still, it is only just to say that he filled it grandly, wore it always, and never sunk beneath its weight. The weapon that glittered in his hand was the sword of the Spirit; but without the sweep of that long arm its celestial temper would not have been proved.

After crediting his coadjutors with their full share of the common work, he is still without a rival to come near him. Many of them were tall in their intellectual stature, but, looking through the host, it is neither detraction nor flattery to say that—

> "He above the rest
> In shape and stature proudly eminent
> Stood like a tower."

He was a thoroughly trained scholar, a life-long student, with industry to which mere idleness would have been pain. He never unbent from mental exertion except in conversation. He was indeed a most wonderful talker. No one, I think, ever joined him in these social recreations without being instructed and delighted. His pen was extremely prolific. His writings are so voluminous that we can not but wonder how he found time to accomplish the mere mechanical labor.

As a great preacher he will be remembered with unequaled admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a great congregation can hardly be explained. From the first sentence to the close every word was heard with rapt attention. It did not appear to be eloquence. It was not the "enticing words of man's wisdom;" the arts of the orator seemed to be inconsistent with the grand simplicity of his character. It was logic, explanation and argument, so clear that everybody followed it without an effort, and all felt that it was raising them to the level of a superior mind. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light on the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power.*

The celebrated and gifted George D. Prentice said in the Louisville *Journal*, after hearing Mr. Campbell preach:

Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which we have nothing to do, he claims by his intrinsic qualities, as manifested in his achievements, a place among the foremost spirits of the age. His energy, self-reliance and self-fidelity, if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought or action.

*Life of Jeremiah S. Black, pp. 72-76

His personal excellence is certainly without a stain or a shadow, His intellect, it is scarcely too much to say, is among the clearest, richest and profoundest ever vouchsafed to man. Indeed, it seems to us, that in the faculty of abstract thinking—in, so to say, the sphere of pure thought—he has few if any living rivals. Every cultivated person of the slightest metaphysical turn who has heard Alexander Campbell in the pulpit, or in the social circle, must have been especially impressed by the wonderful facility with which his faculties move in the highest planes of thought. Ultimate facts stand forth as boldly in his consciousness as sensations do in that of most other men. He grasps and handles the highest, sublimest and most comprehensive principles as if they were the liveliest impressions of the senses. No poet's soul is more crowded with imagery than is his with the ripest forms of thought. Surely the life of a man thus excellent and gifted is a part of the common treasure of society. In his essential character he belongs to no party, but to the world.*

Ex-President Madison said of him:

I regard him as the ablest and most original expounder of the Scriptures I have ever heard.

Dr. Heman Humphrey, then president of Amherst College, said of him:

He speaks like a master of assembles; as one who has entire confidence in the mastery of his subject and his powers, and who expects to carry conviction to the minds of his hearers without any of the adventitious aids on which ordinary men find it necessary to rely.

In his brochure on "Alexander Campbell as a Preacher," A. McLean, president of the Foreign

*Life of Jeremiah S, Black, pp. 76-78

Christian Missionary Society, speaking of the versatility of Mr. Campbell's genius, says:

Alexander Campbell was a many-sided man. He was an author and editor. Sixty volumes have his name on their title pages. He founded a college and was its president for a quarter of a century. He taught regularly all those years. He was a defender of the faith as he held it. He had oral discussions lasting for days with John Baptist Purcell, a Roman Catholic Bishop; with Robert Owen, of Lanark, the Secularist; and with several other of the strong men of their time. He had written discussions with skeptics, Jews, Unitarians, Universalists, Baptists and Pedobaptists. These discussions covered nearly all questions relating to Christian doctrine and to church polity. Mr. Campbell was a man of affairs. He married and raised a family. He was the father of fourteen children. He managed a large business and made money. He served the state that adopted him. He was a member of the constitutional convention of Virginia. He sat in council with ex-president Madison, with chief justice Marshall, with Randolph of Roanoke, and with many other of the illustrious men of the old commonwealth. Mr. Campbell was a conversationalist worthy to rank with Luther and Johnson and Macaulay and Coleridge.

And yet this great reformer, with these transcendent powers wholly consecrated to the work of religious reform, is often conceived by the ministry and religious editors of to-day as a narrow partisan holding some extreme theories about baptism! It is no uncommon thing for public speakers and authors of books, in enumerating the great preachers and the great movements of the nineteenth century, to omit even the slightest reference to this greatest reformer

of the century, and the religious movement which he inaugurated. But this is not exceptional. It is the usual fate of great reformers, in every sphere of life, to be compelled to wait until future times for their vindication.

CHAPTER VIII.

Learners of Christ.

"It is now plain to every one that truth is not given all at once, and in the nature of the case can not be, but is slowly developed through long processes of thinking as experience accumulates and knowledge advances. Every church, therefore, needs to be very hospitable to new truth from whatever quarter it may come, whether from science and from advancing history, or from the criticism of history, secular and religious, or from the developing moral nature and insight of the religious community. Of course, if any church is founded on some petty whim or prejudice, or if any church has staked its authority on obsolete science or disproved history, such church must object to freedom of thought, with the sure result that sooner or later it will be abandoned of God and man, unless it bring forth fruits meet for repentance. But all other churches, if they have faith in God, must also have faith that truth will do no harm and can not itself be finally harmed. As Lowell has it, 'God's universe is fireproof and it is safe to strike a match.' "—*"Studies in Christianity," by Prof. Borden Parker Bowne.*

CHAPTER VIII.

Learners of Christ.

At this point it might be well to recall the steps of progress which had, thus far, been made under the leadership of Thomas and Alexander Campbell, since the inauguration of their movement to promote Christian union.

1. Their first step was to clearly appprehend the evils of division among Christians, as contrary to the mind of Christ and the teaching of the apostles, and to feel the necessity of an earnest effort to bring about that unity for which Jesus prayed.

2. They next saw that the desired unity could not be brought about on any of the existing creeds of Christendom, and they, therefore, urged that all such creeds be rejected in so far as they have been made standards of authority and bases of union. This was not a repudiation of the *doctrines* of the creeds, but of the use made of them in promoting division. They rejected no evangelical doctrine of the creeds.

3. In repudiating human creeds as tests of fellowship and terms of union and communion, they

fell back upon the Holy Scriptures as the only infallible and authoritative rule of faith and practice, and urged the strictest conformity to their teaching, and especially to the New Testament, which is designed for Christians as their guide in faith, doctrine and duty.

4. In turning to the Bible, and the Bible alone, as their rule of faith and conduct, they discovered what is the real object of Christian faith, and what was the original confession of faith—that it was not doctrinal, but personal; not *what* but *whom* we believe—namely, the confession of the Lord Jesus Christ as the Son of God and Saviour.* This confession, they saw, included all that Christ was, and taught, and commanded, being simple enough for a child to make, centered as it is in a person, and yet comprehensive enough for the wisest Christian philosopher.

5. Having taken their place now at the feet of Christ to learn of him, they saw that baptism was an ordinance which he had instituted for believers in him, who might thus express their faith in, and surrender to him. By a fresh and original study of the New Testament, they saw, by the very meaning of the word in the original, and by the practice of the apostles, and by the symbolic character of the ordinance, that it involves immersion—a burial in

*Matt, 16, 13, 18.

and resurrection from the water. This necessary union of faith with baptism, in order that the latter might have any efficacy, they had come to see rendered useless and harmful the practice of infant baptism, and they had accordingly omitted it from their program of reform.

It must be admitted by every candid reader that these steps marked distinct progress in the work of religious reform. None of these things were seen at first to be involved in their declaration of principles, the discarding of creeds and the acceptance of the Bible alone as authoritative; but as they had come to see what the teaching of Christ and his apostles required of them, they had conformed their teaching and practice thereto. Like Saul of Tarsus, who had seen the vision of the glorified Christ, they were "not disobedient to the heavenly vision." At no time in the past, and not even at the point at which they had now arrived, did they regard themselves as having attained to a full knowledge of the truth. But they were following after, if they might apprehend that for which they had been apprehended by Christ. It was this spirit that made them truly Disciples, that is, Learners of Christ. As the biographer of Mr. Campbell says:

> During their course thus far, this band of reformers had recognized themselves to be, not a sect, with its truths and errors equally stereotyped, and equally immutable, but a *party of progress*—as *learners* in the school of Christ. "Whereto they had

attained" they endeavored "to walk by the same rule and to mind the same things." In seeking for the "old paths" they had, thus far, found each new truth to lead them to another still more obvious as a single track often guides the traveler, lost in the forest, to a pathway, which in turn conducts him to one still wider and more easily pursued.*

There were further truths not as yet seen which had yet to be learned, and even those we have mentioned above were to be apprehended in a much clearer light, together with all the implications contained in them. Had they been content to have stereotyped the views to which they had then attained, other reformers must necessarily have followed them to carry on their uncompleted work. It is equally true to-day of that same movement which they inaugurated, that if it becomes content with its past attainments in knowledge, and allows them to become stereotyped, either in a written or unwritten creed, refusing to keep an open mind for a larger and fuller apprehension of God's unfolding truth, its mission as a reformation will have ended and others must take up the work and carry it on to completion.

But the steps above enumerated had separated them from the Pedobaptist world, with which they had hitherto been identified, and they were accused of starting a new sect or party, even while denouncing the evils of division, and pleading for Christian

*Memoirs of Thomas Campbell, p. 404,

union. It is in evidence that they felt keenly this reproach, and sought, in every possible way, to avoid it.

Referring to this charge Mr. Campbell said:

> Am I asked why I am not a party man? Or why I do not join some party? I ask, in return, which party would the Apostle Paul join if now on earth? Or, in other words, which party would *receive* him.*

He further explains why he cannot be a party man; that is, join any existing ecclesiastical organization, by saying that "the parties oppose reformation. They all pray for it, but they will not work for it. None of them dare return to the original standard." That one could be a Christian simply without any prefix or affix and without acknowledging allegiance to any human creed or to any existing ecclesiastical organization was something not readily admitted, and by some not easily comprehended.

Notwithstanding these convictions, there were two outstanding facts which were destined to influence the course of these reformers. One of these was their utter disinclination to add another to the existing independent religious bodies. The other was, that the steps which they had now taken brought them into close sympathy, on many points, with another great religious body, namely, the Baptists. Was there sufficient oneness of faith, and teaching,

*Memoirs of Thomas Campbell, p. 353,

and aim, between these reformers and the Baptists to enable them to coalesce and work together for the unity and purity of the church? History was yet to answer that question.

CHAPTER IX.

Union With The Baptists.

Looking at our past history, it is difficult to say what would have been the fortunes of A. Campbell's reformatory enterprise, during its first two or three decades if it had not found an admirably propitious field among the Baptists. It certainly would not have made the remarkable progress which signalized its early history. This is a fact all must not forget. The influence of our connection with the Baptists on the entire history of the reformation, is a subject worthy of our most appreciative study. In this respect we owe much to the Baptists, in spite of the sad fact that they often became our most determined opponents.—*Prof. C. L. Loos, in "Reformation of the Nineteenth Century."*

CHAPTER IX.

Union With The Baptists.

When it became known among the Baptists that the church at Brush Run, under the leadership of Thomas and Alexander Campbell, had adopted immersion as the scriptural form of baptism, and that they now held and taught that only penitent believers were proper subjects of baptism, and that their views of church government were very similar to those of Baptists, favoring the autonomy of each local church, they quite naturally made overtures to the Campbells to identify themselves with the Baptist Association in whose bounds the church was located. They regarded it as no small triumph for Baptist principles that these two able and independent reformers, pursuing their investigations with the single purpose of ascertaining what was the mind of Christ concerning his church and its ordinances, had reached conclusions for which the Baptists had stood for so long a time. It is to their credit that they made overtures for union, feeling that there was enough held in common between themselves and these reformers to justify such union. The Campbells were

disinclined at first to consider favorably the proposition looking to union for reasons previously stated, but further acquaintance with the Baptist people, with whom Alexander Campbell was better pleased than with the ministers of that section, in that day, and the strong desire to avoid a new and independent movement, caused them to decide that, on certain conditions, their church would become identified with the Redstone Baptist Association. The question was brought before the Brush Run church in the autumn of 1813, and the church drew up a statement of its religious position at that time, and expressed a willingness to unite with the Association above mentioned on the simple condition that they be "allowed to teach and preach whatever they learned from the Holy Scriptures." It is evident from this condition that neither the Campbells nor their followers at this time regarded themselves as having learned all that the Scriptures might require of them, and they insisted on the liberty which they had hitherto exercised, of conforming their teaching and practice to any new truths which they might learn.

This document was presented to the Redstone Association, and after no little debate it was voted to receive the Brush Run church on the conditions stated. Thus was brought about the union of these reformers with the Baptists, which was destined to make an indelible mark in religious history. Not all

the Baptists were favorable to the union. Some of the more conservative ministers feared that this avowed purpose of the reformers of conforming their teaching and practice to any new discoveries of truth might be the means of introducing innovations among the Baptists, which would be out of harmony with their historic position. Even at that time Alexander Campbell, the acknowledged leader of the reformers, held views out of harmony with the teaching of the Baptists of that day. These differences especially related (1) to the place and purpose of baptism in the Christian system; (2) the administration of the Lord's Supper; (3) the nature and means of regeneration; (4) the relation between the old and new covenants, and, as summing up all of these, (5) the recognition on the part of Mr. Campbell and those who stood with him of the need of religious reformation, and a much closer conformity to New Testament teaching, with the view of bringing about the unity of a divided church. In addition to the foregoing, the Baptists of the Redstone Association had accepted the Philadelphia Confession of Faith as their creed, which contained points of doctrine to which Mr. Campbell could not subscribe. In spite of these differences, Mr. Campbell regarded the Baptists as more closely conformed to New Testament teaching than any existing religious body, and freer in spirit to adopt principles of reform than others, and no

doubt hoped that a closer contact with them would tend to lessen their differences, and to advance the principles of reform which he held to be important.

Now that Mr. Campbell was regarded as a Baptist minister he had free access to Baptist churches wherever he went, and he never failed to present his ideas of religious reform. Proud of the new champion of their cause, the Baptists selected Mr. Campbell to conduct two debates for them, one with Mr. Walker in 1820, and the other with Mr. Maccalla in 1823. These debates gave Mr. Campbell a great opportunity for bringing his views of the Scriptures to the attention of Baptists, many of whom were ready to accept them. Nevertheless, the opposition which existed to Mr. Campbell in the beginning of this union on the part of a certain element, was intensified by a sermon on the law, which he delivered at one of their associations, in which he contrasted the two covenants, showing that Christians are not under law, but under grace; not under Moses, but under Christ; not under the old covenant, but under the new. So bitter became the opposition that Mr. Campbell and the Brush Run Church voluntarily withdrew from the Association, and identified themselves with the Mahoning Association in the Western Reserve, which proved far more favorable to the reformation which Mr. Campbell urged. This Association ultimately became identified with the Reformatory movement of

Mr. Campbell. And so it came about that at the end of a period of about fifteen years this union between the Baptists and the reformers ended, and henceforth the churches identified with the Reformation were regarded as independent of the Baptists and of any other existing religious organization.

CHAPTER X.

Mr. Campbell's Task Outlined.

How can we stand fast in the liberty wherewith Christ has made us free, while standing fast also in the unity wherewith Christ hath made us one? Roman Catholicism secured union of a kind, but it sacrificed liberty. Protestantism secured liberty, but at the sacrifice of union. Are these two principles, then, essentially antagonistic, the one to the other? Are they mutually exclusive terms, so that they who enjoy the one must do so at the sacrifice of the other? This can not be, for Christ not only taught both union and liberty as principles of his kingdom, but he enjoined them upon his followers. How can they be reconciled? . . . Liberty in Christ and union through loyalty to Christ—that is the harmonization of these two principles of the gospel. Loyalty to all that Christ has commanded—that gives us unity. Loyalty to Christ only, and the rejection of all human authority in religion—that gives us liberty. —*"Christian Union: A Historical Study," by J. H. Garrison.*

CHAPTER X.

Mr. Campbell's Task Outlined.

With the severance of ecclesiastical relations with the Baptists, the religious movement inaugurated by the Campbells entered a new phase of its existence and came to that degree of self-consciousness as an independent movement which enabled it to face its own future. Perhaps at this point it would be appropriate to outline the work which Mr. Campbell conceived as the task which Providence had set before him. Roman Catholicism had accentuated unity and sacrificed liberty, resulting in religious despotism. Protestantism accentuated liberty and sacrificed unity, resulting in division, or religious anarchy. How can these two principles, both of which seem to be taught in the Scriptures, and to be vital to religion, be harmonized and preserved in the church? Has the church ever confronted a more important problem in all its history than that? To the solution of this problem Mr. Campbell devoted his superior talents, his religious genius, his learning and his life-long labors. We can not do better than to quote here what seems to us an admirable statement of the

problem, from a work entitled "Alexander Campbell's Theology," in relation to the task which confronted Protestantism at the beginning of the last century.

"The task of philosophy in the nineteenth century may be described in the most general terms as an attempt to transcend the individualism which was developed by the eighteenth; i. e., to use it, to control it, to pass beyond it to a unity which shall embody but shall not crush it.

"The problem of the religious world at the opening of the nineteenth century was a similar one. Protestant individualism had been fully developed on the side of division and separation. That this could not be endured as a permanent condition was evidenced by the many unsuccessful attempts to restore unity. The conditions of the problem and the need of a solution have now been brought clearly to light. The need of the hour was for the discovery of a principle of synthesis by which, without restricting the liberty of any man, a practical and effective union of religious forces might be obtained. The problem was to transcend religious individualism by finding a basis for religious solidarity.

"The whole history of Protestantism had been a continual demonstration of the impossibility of uniting on the basis of a complete theology, even a professedly biblical theology. The exercise of the right of private judgment is a guarantee that there

will always be many differences of opinion as to what the Bible teaches upon certain points of doctrine. The attempt to reduce Christianity to its simplest and purest form by emphasis upon the feeling of the individual as the criterion of religion, had quickened and enthused the church but had contributed little to the solution of the problem of unity. Equally unsuccessful, and far more disastrous, had been the opposite attempt to get at the essentials of Christianity by a process of pure reason, based on a theory of knowledge the foundation of which was the sense perception of the individual. The significance of Alexander Campbell's contribution to the question of Christian union is that he took the matter up just at this point, and proposed another principle of union. The unity of the church is to be based, not upon a complete system of biblical or dogmatic theology, nor upon anything which is to be found within the individual himself; but upon the authority of Christ and the terms which he has laid down as the conditions of salvation.

"Mr. Campbell frequently spoke of his movement as an attempt to secure union 'upon the Bible', but it was evident from the whole course of his thought that this did not mean union upon his interpretation of the teaching of the Bible upon every point of Christian doctrine. The latter would have been simply a reaffirmation of the old dictum that

'the Bible and the Bible alone is the religion of Protestants.' It was rather Mr. Campbell's idea that the Bible is to be taken as the authority for determining what is essential in Christianity. But the whole Bible is not taken up with depicting original and essential Christianity. Therefore the real basis of unity is not the entire biblical teaching upon all points, about many of which there would be differences of interpretation, but the practice of the early church under the guidance of the apostles, representing the authority of Christ. The question to be answered is, What did the apostles, taught by Christ, consider the essentials of a church?

"This distinction between union on the Bible, in in the sense of union on all the doctrines which each individual conceives to be taught in the Bible, and union on the Bible, in the sense of union on the biblical statements regarding the essentials of Christianity is an important one to bear in mind, as it helps to define the position which Mr. Campbell's theology occupied in his general scheme of thought. His theology was his interpretation of the teaching of Scripture on a great many points, and it shows the influence of some contemporary systems of theology and philosophy. But he did not make his theology his basis for union. For example, he conceived that faith, repentance and baptism were essentials of Christianity, and were therefore included in the basis

of union. But his interpretation of the nature of faith, the manner in which the Holy Spirit operates in conversion, and the design of baptism in the scheme of redemption were parts of his theology which he taught as truths but did not erect into tests of fellowship.

"While his whole movement was a revolt against the results of eighteenth century individualism, as manifested in the condition of Christendom as divided into innumerable sects, Mr. Campbell revolted also no less against its method, namely, the self-dependence of the individual in matters of religion. He concurred with the general movement of the eighteenth century in desiring a reduction of Christianity to its essential elements, but he differed from it in asserting that Christianity could never be reduced to its essential elements through the exercise of the unaided human reason, or through dependence upon the emotions of man. There must be necessarily a return to authority for the establishment of the essential basis of religion. The unity, therefore, comes not from within, but from without. Given the individual as defined according to Locke's philosophy, and there can be within him no universal element to serve as a basis of unity or as a means of attaining such a basis.

"Stated in his own terms, then, Mr. Campbell's movement would be defined as an attempt to unite

Christendom by a restoration of the essential elements of primitive Christianity as defined by the Scriptures. He was strongly of the opinion that nobody before had ever seriously attempted such a restoration on such a basis. All previous sects and dissenting bodies had been built on creeds and confessions with only a nominal, or, if real, a short-lived return to the authority of Scripture. He recognized the fact, it is true, that there had been a few scattered individuals, through the two centuries which preceded his work, who had grasped this idea, but there had never yet been any serious attempt to apply the principle to the solution of the problem. 'Not until within the present generation,' says Mr. Campbell, 'did any sect or party in Christendom unite and build upon the Bible alone. Since that time the first effort known to us, to abandon the whole controversy about creeds and reformations and to restore primitive Christianity, or to build alone upon the apostles and prophets, Jesus Christ himself the chief Corner Stone, has been made.' Attempts had been made, to be sure, to deduct from the Scriptures complete systems of theology, and to make these the bases of successive reformations of the church. But his own movement differed from these in seeking for the authoritatively given conditions of salvation and making these alone, as the essentials of Christianity, the basis for the unity of the Church. There may be differences of

theory about the facts of the gospel, but the facts themselves are sure. There may be differences of interpretation in regard to many doctrines taught in the Bible, but, when all prejudices and preconceived opinions have been set aside, there is little room for differences in regard to the few simple commands, obedience to which was the only condition of entrance to the church in the days of the apostles.

"Stated in a word, Mr. Campbell's method of effecting the reconciliation between the liberty of the individual and the unity of the whole body, was a return to authority for essentials and the admission of individual differences in non-essentials."*

This problem, then, which Mr. Campbell set for himself and for the movement he inaugurated, and the solution which he proposed, is the key by which alone we can enter into any proper understanding of his own life-work, and of the results which have been achieved by him, and by those who are seeking to carry forward the work which he began. In the light of this purpose and principle, we shall seek to epitomize the chief results of the Reformation which is now approaching its first Centennial anniversary.

* "Alexander Campbell's Theology," by W. E. Garrison, Ph. D., pp. 67-74.

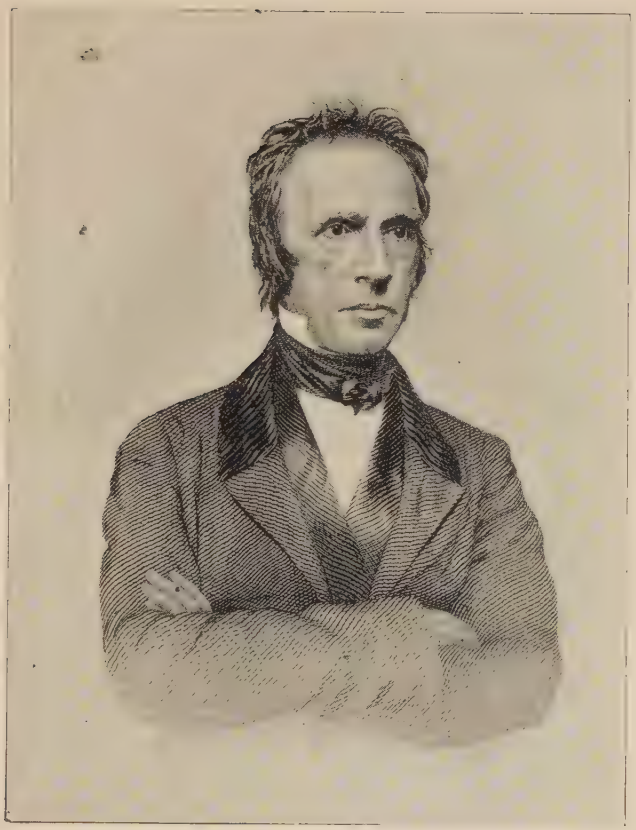
CHAPTER XI.

Some of Mr. Campbell's Co-Laborers.

Thomas Campbell, Alexander Campbell, Walter Scott and R. Richardson—what illustrious names! How lofty they rise before us in the history of our past, of the heroic days of the mighty battle for the faith, the doctrine and life of the primitive church! How worthy their lives of our reverence and love!—*C. L. Loos, in Reformation of the Nineteenth Century.*

▼ ▼ ▼

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
—*Longfellow.*



Walter Scott.

CHAPTER XI.

Some of Mr. Campbell's Co-laborers.

We have already noted the important part taken by Thomas Campbell in the initial steps of the Reformation, and of his special fitness for this work. Until the end of his long life he continued to be an adviser and helper of his son, who had become the real leader of the movement. In addition to him there came to Mr. Campbell's side, other men who seem to have been pre-eminently fitted for the parts which they performed in carrying forward the work of religious reformation. It is proper, even in this outline view of the Reformation, that a brief sketch be given of some of the chief men who, in an earlier period, stood with Mr. Campbell in that Reformation which he was leading, and who made their own special contributions to it.

I. WALTER SCOTT.

In about the year 1818 there landed in New York a young Scotch Presbyterian of good family and fine education, named Walter Scott, who, like many another aspiring young man, in the Old World, had

determined to seek his fortune in the New. He was born in Dumfriesshire, Scotland, October 31, 1796. He is described as a man of striking appearance. He had received a fine classic education at the University of Edinburgh, and was a man of rich literary culture and broad reading. He made the journey from New York to Pittsburg on foot with some acquaintances which he had formed in New York. At Pittsburg he became acquainted with a countryman of his, Mr. Forrester, who was a school teacher in that city, and became his assistant in conducting the school. During this time he formed the acquaintance of a Mr. Richardson, at whose home he was wont to spend, occasionally, a pleasant social evening, and thus became acquainted with his oldest son, Robert Richardson, then thirteen years of age, who was destined to perform an important part in the Reformation. Under Mr. Forrester's teaching Walter Scott had yielded his prejudice and former convictions, and had been immersed, and soon succeeded Mr. Forrester in the management of the school, in which young Robert Richardson now became an earnest student. Walter Scott had a profoundly religious nature, and the seed of the Word which had fallen into his heart found rich soil. He soon became wholly absorbed in the study of the Bible and of religious problems. Dr. Richardson says of him at this period:

Every moment that could be spared from necessary duties was devoted to the Bible, which had become to him a new book, opening up to his astonished mind a world of wonders, of which, amidst the misty atmosphere of sectarianism, he hardly dreamed. Especially was he enraptured with the simplicity of the gospel, so different from the involved and complex theological systems of the day . . . Possessing an extraordinary power of analysis and classification, he was soon enabled to arrange the Scripture teaching under its appropriate heads or subjects, and to resolve the divine plan of redemption into its constituent elements. Having at the same time an ardent fancy, he saw in the simple facts of the gospel and in its expressive ordinances a power which he believed capable of breaking down all barriers of religious partyism and carrying salvation to the end of the earth.

Dr. Richardson further says of him:

Above all things, he seemed to be impressed with the Divine glory of the Redeemer in all his personal and official relations. In the exercise of his analytical power, he soon discovered that the testimonies of Matthew, Mark, Luke and John were written for one great, specific object, and that this was to prove the proposition that "*Jesus is the Christ, the son of God,*" and that this constitutes the central *truth* and the great essential element of Christianity. He had thus, by a different process, reached the same standpoint which Mr. Campbell had attained in eliminating from the Christian faith everything that was foreign to its nature. Upon this theme Mr. Scott delighted to dwell. . . . The beauty of the character of Christ seemed to be the subject of his continual meditation and the model of his daily life.*

Growing thin and pale from his arduous labors and studies, he was invited by young Richardson,

*Memoirs, page 507.

who was then his friend and companion as well as his pupil, to walk out of an evening to his father's garden in the vicinity of the city; "but his mind could not be divorced, amid such recreations, from the high theme which occupied him. Nature in all its forms seemed to speak to him only of the Creator; and although, gentle and affectionate as he was, he sought ever to interest himself in the things that interested others, his mind would constantly revert to its ruling thought, and some incident in their ramble, some casual remark in their conversation, would at once open up the fountain of religious thought that seemed to be ever seeking for an outlet.*

While Walter Scott was engaged in teaching and preaching at Pittsburg, Mr. Campbell visited the city and formed his acquaintance. Dr. Richardson tells us that "they conceived for each other at once the warmest personal esteem—an esteem which was based, perhaps, less on those points of their respective characters upon which they agreed, than upon those on which they differed." It is a fact, often overlooked, that friendships and fellowships often find their foundation and justification in matters of difference as well as in matters of likeness.

Dr. Richardson's description of the differences and likenesses of the two men is so discriminating and clear, and presents such an admirable picture of the

*Memoirs, p, 508.

two great men who were destined to be co-laborers in the same cause, that we can not do better than to copy the same from his Memoirs:

Thus, while Mr Campbell was fearless, self-reliant and firm, Mr. Scott was naturally timid, diffident and yielding; and, while the former was calm, steady and prudent, the latter was excitable, variable and precipitate. The one like the north star was ever in position, unaffected by terrestrial influences; the other like the magnetic needle, was often disturbed and trembling on its center, yet ever returning or seeking to return to its true direction. Both were nobly endowed with the powers of higher reason—a delicate self-consciousness, a decided will and a clear perception of truth. But, as it regards the other departments of the inner nature, in Mr. Campbell the understanding predominated, in Mr. Scott the feelings; and, if the former excelled in imagination, the latter was superior in brilliancy of fancy. If the tendency of one was to generalize, to take wide and extended views, and to group a multitude of particulars under a single head or principle, that of the other was to analyze, to divide subjects into their particulars and consider their details. If the one was disposed to trace analogies and evolve the remotest correspondences of relations, the other delighted in comparisons and sought for the resemblances of things. If the one possessed the inductive power of the philosopher, the other had, in a more delicate musical faculty and more active ideality, a larger share of the attributes of the poet. In a word, in almost all those qualities of mind and character which might be regarded differential or distinctive, they were singularly fitted to supply each other's wants and to form a rare and delightful companionship. Nor were their differences in personal appearance and physical constitution less striking or less susceptible of agreeable contrast. For while Mr. Campbell was tall, vigorous and athletic, Mr. Scott was not above the average height, slender and rather spare in person and possessed of little muscular

strength. While the aspect of the one was ever lively and cheerful even in repose, that of the other was abstracted, meditative, and sometimes had even an air of sadness. Their features, too, were very different. Mr. Campbell's face had no straight lines in it. Even his nose, already arched, was turned slightly to the right, and his eyes and hair were comparatively light. Mr. Scott's nose was straight, his lips rather full, but delicately chiseled, his eyes dark and lustrous, full of intelligence and softness, and without the peculiar eagle glance so striking in Mr. Campbell, while his hair, clustering above his fine ample forehead, was black as the raven's wing.

Such were some of the prominent contrasts of these two eminent advocates of reformation, who were henceforth destined to share each other's labors and trials, to promote each other's discoveries of truth, and to emulate each other in their efforts to restore the pure primitive apostolic gospel to the world.*

Walter Scott, whose sketch we have just given, might well be called our pioneer evangelist. With the new light of the gospel which the Reformation had given him, his soul became aflame with zeal to preach this gospel to others in its simplicity, sublimity and power. Like John the Baptist, he was "a bright and shining light" to many of the churches where he preached. With his analytical mind he had arranged the gospel into a simple order of facts, commands and promises which the ordinary people could easily understand. There were facts to be believed, commands to be obeyed and promises to be enjoyed. The gospel order, he held, was: (1) faith; (2) repentance; (3) baptism; (4) remission of sins; (5) the Holy Spirit. This analysis, while capable of becom-

*Memoirs pp. 510-512.

ing a mechanical formula with certain minds, possessed the advantage of being readily understood and clearing away a vast amount of vagueness and mysticism which had become associated with the subject of conversion. The formulation of the gospel in this order, together with a sublime emphasis upon the personal glory, majesty and official authority of Jesus Christ, who is the object of faith, may be said to be Walter Scott's distinct contribution to the Reformation which he had so heartily espoused. He demonstrated the practicability of his method of presenting the gospel by his labors in the Western Reserve of Ohio, and rendered most valuable service to the cause in establishing the churches, especially of the Mahoning Association, in their attitude toward the Reformation.

II. ROBERT RICHARDSON.

It has already been noted that while teaching at Pittsburg Walter Scott had, as a student, a boy named Robert Richardson, to whom he became greatly attached, and who in turn felt a great attachment for his teacher. Under the careful instruction of Mr. Scott, Robert Richardson, though reared as an Episcopalian, became convinced both of the truth and of the value of the principles taught by the advocates of the new Reformation. He had studied the Greek New Testament under his beloved teacher, and had thus

familiarized himself with the original sources of Christianity. He studied medicine, and became a practicing physician in his young manhood. Being fond of literature, he became the master of a fine literary style. While Walter Scott was carrying on his evangelistic work on the Western Reserve, young Dr. Richardson traveled one hundred and twenty miles to tell his old teacher that he had come to the light of the "ancient gospel," and to seek baptism at his hands. The following characterization of him is given by Prof. Charles Louis Loos, who knew him well:

> Robert Richardson was endowed with much more than ordinary intellectual gifts; and these he cultivated with great industry from early youth to his mature years. He was also in the truest sense of the word a man of intellectual and literary habits. He had reached good attainments in the classical tongues, and was well versed in French. His calling and mental inclinations led him to the study of natural sciences; he was Professor of hemistry and kindred sciences in Bethany College for nineteen years. Nature was a field he explored with passionate delight. He had a special predilection for the higher walks of literature. I question whether any man among us ever reached higher excellency in literary taste and culture than Dr. Richardson. His writings testify to this*

But Dr. Richardson's chief claim to distinction, according to the same authority, was his devotion to the Word of God and his unwearied study of that volume—not simply the proof texts that he wished to

* Reformation of the Nineteenth Century, pp. 76-77.

use to prove certain doctrines, but the whole Bible. He excelled as an expounder of the Scriptures and had a clear understanding of the principles of the Reformation which he had accepted. What was more than these accomplishments still, was his profound piety. "He was thoroughly evangelical in his conceptions of the Bible and of Christianity," as Prof. Loos tells us, and as his writings prove. He combined the practice of medicine with the preaching of the gospel, and was also a constant writer. He went to Bethany in 1835 to assist Mr. Campbell in his work on the *Millennial Harbinger*, a monthly periodical which had succeeded the *Christian Baptist*. For twenty years he was associated intimately with Mr. Campbell, and his influence on the Reformation, as the older men among us will testify, was most salutary. His views of, and his teaching concerning, the Holy Spirit, were, in some respects, in advance of his co-laborers, and of the great majority of those who have come after him. His work on the Holy Spirit, and his Memoirs of Alexander Campbell, entitle him to an honored place among the great men who gave character, influence and direction to the Reformation of the nineteenth century. We are indebted to the influence of such men as Dr. Richardson for the fact that the Reformation has been held within evangelical lines of thought, and saved from those hurtful extremes into which some of its professed ad-

vocates, from time to time, have been led. It is a matter for devout thanksgiving to us all that it can be said of the four great leaders whom we have sketched—Thomas and Alexander Campbell, Walter Scott and Robert Richardson—that they were not only soundly evangelical in thought, but deeply religious in life. Prof. Charles Louis Loos, referring to them, says:

> The sincere piety that adorned and glorified the lives of these men, and so powerfully pervaded their teaching and preaching, must be preserved as a sacred legacy to us and our Cause. For nothing is more utterly false than that our fathers were mainly concerned to lead men to correct views and to external obedience. The reverse of this is true. They were eminently pious men themselves, and in all their teaching strove to call men to godliness and holiness of life.*

This testimony is from one now far past his four score years, who knew these great men intimately in their private and public life, and is a sufficient refutation of the false views which many opponents of the Reformation have come to entertain concerning these reformers. This fact ought to be an inspiration to the younger men of the Reformation to hold up in their lives and in their teaching the same high ideals of personal piety, of evangelical faith, and of loyalty to Jesus Christ, which are presented in the lives and characters of these heroic men of the past. It argues much for the future of our Cause that its primal im-

*Reformation of the Nineteenth Century, p. 81.

pulse and shaping came from men who "walked with God" and whose deepest motive and all-absorbing passion was to glorify God, exalt his Son Jesus Christ, bring about the unity for which he prayed, and thus hasten the conversion of the world.

There will, perhaps, be no better place for us to say a word concerning the unfortunate impression which has gone out very widely, that one of the important things lacking in the religious movement inaugurated by these men is its failure to emphasize the spiritual side of Christianity, and that it has been chiefly concerned with the external. If this be true, to any extent, of certain advocates of the Reformation in the later times, it is certainly not true of the noble men who inaugurated the movement, nor is such a position consistent with the principles of the movement itself. Unfortunately, it is true of a certain type of mind that it can readily see what is formal and external, but finds it exceedingly difficult to penetrate beneath the outward and formal into the very heart and soul which these outward forms and symbols are intended to express. We have had such men among us, and it is easy to understand how, through an emphasis of certain neglected truths, there came to be, for a time, an *over*-emphasis of such truths, with a corresponding *under*-emphasis of truths even more vital. This error in time corrects itself, and the movement is now in the process of this self-correction.

Nothing can be more important, at the present time, than to give such proportion to our teaching as will correct the evil impression that has gone forth concerning our failure to apprehend and appreciate the supremacy of the spiritual in Christianity.

CHAPTER XII.

A Tributary Movement.

As two streams, having independent sources in the high mountain ranges, in flowing onward to the sea, by the law of gravitation, often meet and mingle their waters in one river, broad enough and deep enough to carry vessels of commerce on its bosom, so the two independent religious movements —the one inaugurated by the Campbells and the other by Barton W. Stone—having the same general aim, the unity of God's children, naturally flowed together under the law of spiritual gravitation, when unhindered by sectarian aims, forming a mighty stream of reformatory influence, whose effect has been felt in every part of the church universal.

Barton W. Stone.

CHAPTER XII.

A Tributary Movement.

As stated in an earlier part of this sketch there were a number of independent movements in the early part of the previous century, which had for their common object a return to the simple faith and practice of the New Testament, with the view of correcting existing errors in the religious world, and thereby healing its divisions. The most important of these tributary movements, and the one which obtained the largest following, and which has exerted most permanent influence on the current Reformation, is that associated with the name and labors of

BARTON W. STONE.

This remarkable man, remarkable no less for his deep piety than for his intellectual ability, was born near Port-Tobacco, in the state of Maryland, December 24, 1772. His father dying when he was young, his widowed mother moved with the family to what was then the backwoods of Virginia, in 1799, during the Revolutionary War. His boyhood was spent amid the exciting scenes and events of the Revolu-

tion, and under the influence of the intense patriotism which moved the people of the colonies at that period. In early life he manifested an intense desire for learning, preferring the company of books to that of his young companions. He became familiar with the Bible in the school which he attended. Early in life, too, he manifested a deep interest in religion, and sought to realize the religious experience which was common in those days. At that time the war between the Methodists and Baptists in that region was very bitter, and his mind vacillated between those two contending divisions of the Lord's army. Their contentions discouraged him, and he for a time "quit praying and gave himself up to the youthful sports of the day." When he was about sixteen years of age he went to what was then a noted academy in Guilford, North Carolina, and commenced the study of Latin grammar. He made rapid progress in his studies, passing by a number of classes in his zeal for securing an education. During his attendance at that institution James McGready, an earnest revivalist of that period, visited the region and preached. Young Stone heard him and was deeply convicted of sin, and "resolved from that hour to seek religion at the sacrifice of every earthly good." In his Autobiography he says:

"According to the preaching, and the experience of the pious in those days, I anticipated a long and

painful struggle before I should be prepared to come to Christ, or, in the language then used, before I should get religion. This anticipation was completely realized by me. For one year I was tossed on the waves of uncertainty . . . laboring, praying, and striving to obtain saving faith . . . sometimes despondent, and almost despairing of ever getting it." This, of course was the result of the doctrine then taught, that mankind were so totally depraved that they could not believe, repent, nor obey the gospel, without regeneration, and that regeneration was an immediate work of the Spirit, by which faith and repentance were wrought in the heart.

He continued to live a religious life, alternating between hope and despair—hope, when he would read in the Bible such texts as "God is love," but despairing on hearing the hyper-Calvinism of that day preached. He resolved, however, to devote himself to the ministry, and began to study with the view to equip himself for that work. He was confused by such theological works of the time as Witsius on the Trinity. He was very much discouraged at the outlook, and being in a distressed condition financially, he went to Georgia and secured a position as a teacher in an academy near Washington, conducted under the auspices of the Methodists. After teaching at this institution for something more than a year, he resigned and returned to North

Carolina, with the view of entering the ministry of the Presbyterian Church in the Orange Presbytery. He received license to preach, and made an appointment in connection with another young candidate for the ministry, but before the day came their hearts failed them, and they left the neighborhood. Soon after, however, he was induced to preach, and "was enabled to speak with boldness and with profit to the people." He now determined to go west, through what was then a wilderness country infested by Indians, to Western Tennessee and Kentucky. After preaching a while in the neighborhood of Caneridge and Concord, he made a trip to Charleston, South Carolina, for the purpose of soliciting funds for the establishment of a college in Kentucky, under the appointment of the Transylvania Presbytery. In this trip to the south he caught a glimpse of slavery which turned him against that institution, and caused him eventually to free his slaves.

In the fall of 1798 he returned to Kentucky by way of Virginia, where he visited his mother, and accepted a call from the united congregations of Caneridge and Concord. He accepted the call, and the day was appointed for his ordination. When the time arrived, however, he stumbled at some of the doctrine taught in the Westminster Confession and decided to postpone his ordination. Those who were to conduct the service, however, took him aside

and labored to remove his objections. "They asked me how far I was willing to receive the Confession. I told them as far as I saw it consistent with the Word of God. They concluded that was sufficient. I went into Presbytery, and when the question was proposed, 'Do you receive and adopt the Confession of Faith as containing the system of doctrine taught in the Bible?' I answered aloud, so that the whole congregation might hear, 'I do, as far as I see it consistent with the word of God.' No objection being made, I was ordained."

The following paragraph from his Autobiography gives a graphic description of the state of his mind at the time, and the type of theology then prevailing:

About this time my mind was continually tossed on the waves of speculative divinity, the all-engrossing theme of the religious community at that period. Clashing, controversial opinions were urged by the different sects with much zeal and bad feeling. No surer sign of the low estate of true religion. I at that time believed, and taught, that mankind were so totally depraved that they could do nothing acceptable to God, till his Spirit, by some physical, almighty and mysterious power had quickened, enlightened, and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation. I began plainly to see that if God did not perform this regenerating work in all, it must be because he chose to do it for some and not for others, and that this depended on his own sovereign will and pleasure. It then required no depth of intellect to see that the doctrine is inseparably linked with unconditional election and reprobation, as taught in the Westminster Confession of Faith. They are virtually one; and this was the reason why I admitted the decree

of election and reprobation, having admitted the doctrine of total depravity. They are inseparable.

Scores of objections would continually roll across my mind against this system, These I imputed to the blasphemous suggestions of Satan, and labored to repel them as Satanic temptations, and not honestly to meet them with scriptural arguments. Often when I was addressing the listening multitudes on the doctrine of total depravity, their inability to believe—and of the necessity of the physical power of God to produce faith; and then persuading the helpless to repent and believe the gospel, my zeal in a moment would be chilled at the contradiction. How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them? Such thoughts would almost stifle utterance, and were as mountains pressing me down to the shades of death. I tried to rest in the common salvo of that day, i. e., the distinction between natural and moral ability and inability. The pulpits were continually ringing with that doctrine; but to my mind it ceased to be a relief; for by whatever name it be called, that inability was in the sinner, and, therefore, he could not believe nor repent, but must be damned. Wearied with the works and doctrines of men, and distrustful of their influence, I made the Bible my constant companion, I honestly, earnestly and prayerfully sought for the truth, determined to buy it at the sacrifice of everything else.*

*Autobiography of Barton W. Stone, pp. 30-31.

CHAPTER XIII.

From Darkness to Light—A Great Revival

The remembrance of that fateful gathering [the Cane Ridge revival] lingers in Kentucky after the lapse of a century. Nothing was lacking to stir to its profondest depths the imagination and emotion of this great throng of men, women and children. It was at night that the most terrible scenes were witnessed, when the camp-fires blazed in a mighty circle around the vast audience of pioneers bowed in devotion. Beyond was the blackness of the primeval forests; above, the night wind and the foliage and the stars. As the darkness deepened, the exhortations of the preachers became more fervent and impassioned, their picturesque prophecies of doom more lurid and alarming, the volume of song burst all bonds of guidance and control, and broke again and again from the throats of the people, while over all, at intervals, there rang out the shout of ecstasy, the sob and the groan.—*"Primitive Traits in Religious Revivals," by Frederick Morgan Davenport, p. 75.*

CHAPTER XIII.

From Darkness To Light—A Great Revival.

It was in the study of the Bible that Barton W. Stone found relief from the mental perplexities which were narrated in the previous chapter. In his autobiography he says:

> From this state of perplexity I was relieved by the precious Word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all, was because of their unbelief; and that the reason why they believed not, was not because God did not exert his physical, Almighty power in them to make them believe, but because they neglected and received not his testimony, given in the Word concerning his Son. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name".... This glimpse of faith—of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvinism, and error, in which I had so long been bewildered. It was that which led me into rich pastures of gospel liberty. I now saw plainly that it was not against the God and Father of our Lord Jesus Christ that I had been tempted to blaspheme, but against the character of a God not revealed in the Scriptures.

It was a time of profound religious apathy when "not only the power of religion had dis-

appeared, but also the very form of it was waning fast away." About this time Mr. Stone heard of a remarkable religious excitement in the south of Kentucky and in Tennessee under the labors of James McGready and other Presbyterian ministers, and he decided to attend the meeting.

The scene to me [he says] was new, and passing strange. It baffled description. Many, very many, fell down, as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan, or piercing shriek, or by a prayer for mercy most fervently uttered. After lying thus for hours they obtained deliverance ..... With astonishment did I hear men, women and children, declaring the wonderful works of God, and the glorious mysteries of the gospel.

After remaining and witnessing such scenes for several days his conclusion was that while there was much fanaticism in the meeting there was also much good.

That can not be a Satanic work which brings men to an humble confession and forsaking of sin, to solemn prayer, fervent praise and thanksgiving, and to sincere and affectionate exhortation to sinners to repent and come to Jesus the Saviour.

He returned to his appointment at Caneridge on Lord's day. Multitudes had assembled to hear the news from the meeting he had attended. He narrated the scenes he had witnessed, and preached a sermon on Christ's commission, urging the universality of the gospel, and faith as the condition of sal-

vation. "The congregation was affected with awful solemnity, and many returned home weeping." At night he preached at Concord, when two little girls "were struck down under the preaching of the Word, and in every respect were exercised as those were in the south of Kentucky." In a few days he returned to Caneridge, where he found the effects of his last sermon manifest in the deep religious interest of the people. Among those who had found the Lord was one Nathaniel Rogers, a prominent man in the community, who, on seeing Mr. Stone enter the churchyard ran to meet him, shouting the praises of God, and they embraced each other. The people left the church building, and gathered around them and "in less than twenty minutes scores had fallen to the ground. Paleness, trembling and anxiety appeared in all—some attempted to fly from the scene panic-stricken, but they either fell or returned immediately to the crowd—as unable to get away. . . . The meeting continued on that spot in the open air till late at night, and many found peace in the Lord."

"The effects of this meeting through the country," says Mr. Stone, "were like fire in dry stubble driven by a strong wind." The meeting continued five days. All seemed to unite in the work. "Party spirit, abashed, slunk away." Soon after this, Mr. Stone, having married meanwhile, returned

to Caneridge to begin another meeting, "on Thursday or Friday before the third Lord's day in August, 1801."

He writes:

> The roads were literally crowded with wagons, carriages, horsemen, footmen, moving to the solemn camp. The sight was affecting. It was judged by military men on the ground that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time in different parts of the encampment without confusion. Methodist and Baptist preachers aided in the work and all appeared cordially united in it—of one mind and one soul, and the salvation of sinners seemed to be the great object of all.

This was the great Caneridge revival; a particular description of which, Mr. Stone says, "would fill a volume, and then the half would not be told. The numbers converted will be known only in eternity." This meeting continued six or seven days and nights, and would have continued longer but provisions for such a large multitude failed in the neighborhood. The bodily agitations connected with this meeting are described at some length by Mr. Stone himself as the "falling exercise, the jerks, the dancing exercise, the barking exercise, the laughing and singing exercise." It is difficult to account for these strange manifestations, but we are concerned chiefly now with the effects of this revival. Associated with Mr. Stone were a number of other ministers who were connected with

the Presbyterian church, namely, Richard McNemar, John Thompson, John Dunlavy and Robert Marshall. David Purviance, who was a candidate for the ministry, was of the same faith. The doctrine which they preached at that time was "that God loved the world—the whole world, and sent his Son to save them, on condition that they believed in him; that the gospel was the means of salvation, but that this means would never be effectual to this end, until believed and obeyed by us; that God required us to believe in his Son, and had given us sufficient evidence in his Word to produce faith in us, if attended to by us. . . . We urged upon the sinner to believe *now*, and receive salvation; that in vain they look for the Spirit to be given them while they remained in unbelief; they must believe before the Spirit of salvation would be given them." This does not seem to us of to-day a very startling proclamation, but Mr. Stone says that "When we began first to preach these things, the people appeared to have just awakened from the sleep of ages; they seemed to see for the first time that they were responsible beings, and that a refusal to use the means appointed was a damning sin."

Soon after the revival ceased, the spirit of opposition broke out against these men, and Mr. Stone soon saw, as did the Campbells, that his separation from his former ecclesiastical connection was

necessary. He called his two congregations together and told them he could no longer conscientiously preach to support the Presbyterian Church, and that his labors should "henceforth be directed to advance the Redeemer's kingdom irrespective of party." He absolved them from all financial obligation to him, and henceforth was a free man in Christ. For a while Mr. Stone and his fellow-laborers continued their work under the name of the "Springfield Presbytery." In about one year, however, they became convinced that there was no authority for such an eccelsiastical organization, and wrote its "Last Will and Testament," consigning its body to death, together with its name and distinction, its power of making laws, etc. One item of the will was as follows: "We will that the people henceforth take the Bible as the only sure guide to heaven, and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose, for it is better to enter into life having one book, than having many to be cast into hell."

It is sad to add that of the six men who signed this document, two were carried away by the delusion of Shakerism, and two others subsequently returned to the Presbyterian fold. Mr. Stone continued faithful, however, passing through some mental tribulation on the subject of the atonement,

until he reached what he regarded as a satisfactory view. The subject of baptism also now engaged his attention, and he adds that "some with himself began to conclude that it was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents." In a great meeting at Concord, when mourners were invited every day to collect before the stand, and when brethren were praying daily for the same people, and none seemed to be comforted, "the words of Peter at Pentecost," he says, "rolled through my mind: 'Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.'" He arose and addressed these mourners in the language of Peter, and urged them to comply. "Into the spirit of the doctrine," he says, "I was never fully led, till it was revived by Brother Alexander Campbell, some years after."

CHAPTER XIV.

Disciples and Christians Unite.

Barton W. Stone was criticised by some of his brethren for uniting with the movement of Mr. Campbell, and a modern historian has even denied that such a union was ever formed!* In vindication of his course in seeking fellowship and co-operation with Mr. Campbell he says:

"But what else could we do, the Bible being our directory? Should we command them to leave their foundation on which we stood—the Bible alone—when they had come upon the same? By what authority should we command? Or should we have left this foundation to them, and have built another? Or should we have remained and fought with them for the sole possession? They held the name *Christian* as sacred as we did,—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life."—Autobiography, p. 79.

*"Centennial of Religious Journalism," pp. 325, 326.

CHAPTER XIV

Disciples and Christians Unite.

As Mr. Campbell had come in contact with the Baptists in Pennsylvania in the progress of his work, and had formed fraternal associations with them, so Mr. Stone in his work in Kentucky had a similar experience with the people known as the "Separate Baptists." At one of his appointments he found the "Separate Baptists" in their annual association, and they agreed to worship together. He baptized a Presbyterian minister early in the meeting, which had the effect of bringing the Baptists into closer sympathy with him. He participated freely by invitation in their deliberations: He says:

> I exerted myself with meekness against sectarianism, formularies and creeds, and labored to establish the scriptural union of Christians and their scriptural name. . . . . The result was, that they agreed to cast away their formularies and creeds, and take the Bible alone for their rule of faith and practice—to throw away their name Baptist, and take the name Christian—to bury their association and to become one with us in the great work of Christian union. They then marched up in a band to the stand, shouting the praise of God, and proclaiming aloud what they had done.

We met them, and embraced each other with Christian love, by which the union was cemented. I think the number of elders that united was about twelve. After this the work gloriously progressed, and multitudes were added to the Lord.

It was about the year 1824 that Mr. Campbell visited Kentucky on a preaching tour, when he and Mr. Stone met for the first time. The following account, from Mr. Stone's own pen, of his impression of Mr. Campbell, is of interest. In his autobiography he says:

When Alexander Campbell, of Virginia, appeared, he caused a great excitement on the subject of religion in Kentucky and other states. "Some said, he is a good man, but other said, nay; for he deceiveth the people." When he came into Kentucky, I heard him often in public and in private. I was pleased with his manner and matter. I saw no distinctive feature between the doctrine he preached and that which we had preached for many years, except on baptism for remission of sins. Even this I had once received and taught, as before stated, but had strangely let it go from my mind, till Brother Campbell revived it afresh. I thought then that he was not sufficiently explicit on the influences of the Spirit, which led many honest Christians to think he denied them. Had he been as explicit then as since, many honest souls would have been still with us, and would have greatly aided the good cause. In a few things I dissented from him, but was agreed to disagree.

I will not say there are no faults in Brother Campbell; but that there are fewer, perhaps, in him, than any man I know on earth; and over these few my love would throw a veil, and hide them from view forever. I am constrained and willingly constrained, to acknowledge him the greatest promoter of this reformation of any man living. The Lord reward him!*

* Autobiography, pp. 75-76.

Referring again to the positions taken by Mr. Campbell, he comments as follows:

These truths we had proclaimed and reiterated through the length and breadth of the land, from the press and from the pulpit, many years before A. Campbell and his associates came upon the stage as aids of the good cause. Their aid gave a new impetus to the Reformation which was in progress, especially among the Baptists in Kentucky; and the doctrine spread and greatly increased in the West. The only distinguishing doctrine between us and them was that they preached baptism for the remission of sins to believing penitents. This doctrine had not generally obtained amongst us, though some few had received it, and practiced accordingly. They insisted also upon weekly communion, which we had neglected. It was believed by many, and feared by us, that they were not sufficiently explicit on the influences of the Spirit. Many unguarded things were spoken and written by them on this subject calculated to excite the suspicions and fears of the people, that no other influence was needed than that in the written word; therefore to pray to God for help was vain. The same thing had been objected to us long before, and with plausibility, too; for we also had been unguarded in our expressions. In private conversation with these brethren our fears were removed, for our views were one.*

Among other Baptists in Kentucky who had received the teaching of Mr. Campbell and had become zealous advocates of the Reformation, was John T. Johnson, a man of fine character and great ability as an evangelist in his day. He and Barton W. Stone lived together in Georgetown and worshiped together. These men became convinced that a union between the people known in Kentucky as Christians, under

* Autobiography, p. 77.

the leadership of Mr. Stone, and those known as Reformers, or Disciples of Christ, who had accepted the teaching of Mr. Campbell, should be united. In reference to this union Mr. Stone writes:

We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to unite our energies to effect a union between our different societies. This was easily effected in Kentucky; and in order to confirm this union, we became co-editors of the *Christian Messenger*. This union, I have no doubt, would have been as easily effected in other states as in Kentucky, had there not been a few ignorant, headstrong bigots on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus. Some irresponsible zealots among the Reformers, so-called, would publicly and zealously contend against sinners praying, or that professors should pray for them—they spurned the idea that preachers should pray that God would assist them in declaring his truth to the people—they rejected from Christianity all who were not baptized for the remission of sins, and who did not observe the weekly communion; and many such doctrines they preached. The old Christians, who were unacquainted with the preachers of information amongst us, would naturally conclude these to be doctrines of us all; and they rose up in opposition to us all, representing our religion as a spiritless, prayerless religion, and dangerous to the souls of men. They ran to the opposite extreme in Ohio, and in the eastern states. I blame not the Christians for opposing such doctrines, but I do blame the more intelligent among them, that they did not labor to allay those prejudices of the people by teaching them the truth, and not to cherish them, as many of them did in their periodicals, and public preaching.*

Mr. stone is right as to the reason why the union which prevailed in Kentucky was not carried out in

* Autobiography, p. 78.

other states. He is right, too, regarding the extreme statements of some who were associated with the Disciples, or Reformers, as they were then called in Kentucky, concerning prayer and the Holy Spirit. It would be difficult to exaggerate the harm that has come to our cause by the extreme position on these questions by a few men. His rebuke of the old Christians for treating these extreme statements as if they were the utterances of representative men, is also well deserved.

Such is Barton W. Stone's account of the union formed between the Christians and Disciples of Kentucky. For giving his influence in favor of this union he was severely criticized by his former brethren, who failed to come with him into the union. Referring to this he asks:

> But what else could we do, the Bible being our directory? Should we command them to leave their foundation on which we stood— the Bible alone—when they had come upon the same? By what authority should we command? Or should we have left this foundation to them, and have built another? Or should we have remained, and fought with them for the sole possession? They held the name *Christian* as sacred as we did—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life.*

Doctrinally, the union did not influence greatly the movement of which it became a part, except, per-

* Autobiography, p. 79.

haps, to put additional emphasis upon the subject of prayer and the Holy Spirit, but it brought an acquisition of men who proved of great value to the cause of the Reformation, and a needed acquisition of evangelistic zeal. The chief difference between the two bodies in the beginning was the greater emphasis which Mr. Campbell placed upon the divine nature of Christ; but very soon Mr. Stone, and those who stood with him, came into substantial agreement with Mr. Campbell and his co-adjutors on this vital subject. Other matters of difference adjusted themselves readily, proving the wisdom of those who advocated the union. The influence of such men as Samuel and John Rogers, J. A. Gano, T. M. Allen, Henry D. and Francis R. Palmer, in addition to B. W. Stone, himself, was a tremendous gain, and its effect was felt widely through Kentucky, Indiana, Illinois and Missouri.*

*It is a well known historic fact that the men who introduced the Reformation into Missouri were Stoneites, who had learned the plea for union at the feet of Mr. Stone. The first congregations established in the territory of Missouri were of the same type. In about the year 1832, Mr. Campbell visited Missouri and made a triumphal tour through the state, being heard by large audiences wherever he preached. That visit had the effect of bringing the preachers and churches of Missouri more fully to the position advocated by Mr. Campbell and later accepted by Mr. Stone himself.

CHAPTER XV.

The Principles of Unity Vindicated.

"It is this distinction between soundness in faith—a genuinely Christian attitude of the soul to Christ, in virtue of which Christ determines the spiritual life throughout—and soundness in doctrine—the acceptance of some established intellectual construction of faith, on which emphasis needs to be laid. Soundness in faith is that on which Christianity and the Church depend for their very being; but the construction of Christian doctrine is one of the tasks at which Christian intelligence must freely labor, respecting, no doubt, but never bound by, the efforts or attainments of the past.

This, it may be said, is generally admitted, and in one sense this is true. It is admitted by individuals * * * But though individual Christians, and not only those who listen to the gospel but those who preach it, are conscious of this distinction and accept its consequences, the Churches can hardly be said to have done so. They are Christian organizations, yet they seem to be based on doctrinal statements which most of their members have realized are not the actual or the proper basis of Christian life; and they not only find it difficult to conceive any other basis, but seem to suspect those who speak of another of striking at the very heart of the faith. This want of accord between the intellectual attitude of the Churches acting collectively, and that of their individual members, is the cause not only of discomfort and misunderstanding within, but of much scandal and reproach without. It seriously discredits the Church in the eyes of the world to which it wishes to appeal, and it is urgent to ask whether there is any remedy for it."—*"Jesus and The Gospel," by James Denny, D. D.*

CHAPTER XV.

The Principles of Unity Vindicated.

As has been seen from the foregoing, the union between Mr. Campbell and the churches of the Reformation with Mr. Stone and the churches organized under his leadership in Kentucky, was not based on perfect agreement in opinion on all points of theology. Mr. Campbell was concerned to know that Mr. Stone's views concerning Christ were essentially sound, and untainted with Unitarian speculations. When he became convinced of this, and saw that Mr. Stone was laboring for the same object as himself, namely, the union of all Christians through a return to simple New Testament Christianity, he favored the union. On the other hand, when Mr. Stone saw that Mr. Campbell was pleading for the same great end for which he had been laboring, and had convinced himself that Mr. Campbell's views concerning the Holy Spirit and the place of prayer were essentially his own views, he became an ardent advocate of the union. The result was, as history shows, that the ministers

connected with these hitherto distinct movements were soon preaching precisely the same gospel, and even what superficial differences had existed in the beginning soon disappeared.

These principles of union were very simple, namely, the surrender of party names and human creeds, so far as they were considered authoritative, or as bonds of union; the acceptance of the Bible as an all-sufficient rule of faith and practice; Jesus Christ as the Son of God—the only object of saving faith; and the restoration of the ordinances to their original form and significance. This would secure and maintain the seven elements of unity mentioned by Paul, namely. "One body"—the church of Christ; "one Spirit"—the Spirit of Christ, or the Holy Spirit, to dwell in that body; "one hope"—the hope of being made like Christ, and of living with Him forever; "one Lord"—Jesus, the Christ, the only Saviour of sinners; "one faith"—faith in that one Lord; "one baptism"—which was into, and under the authority of, Jesus Christ; one God and Father of all—who is revealed by Jesus Christ.

It will be seen from the above that the central truth in the whole plan of union, as well as in the scheme of redemption, is Jesus Christ. Faith in Him as the Divine Son of God was vital. Everything else follows from that. Hence, when Mr. Campbell received a proposition looking to union

from some of the "Christians" of the East who were Arian, and who were at the same time seeking union with the Unitarians, he rejected the proposition promptly. No compromise on this vital truth was to be thought of. No union that could be brought about on such a basis would meet the demands of Christ's prayer for the oneness of His followers. Mr. Campbell's own views on this subject grew in clearness and in strength with increasing study and experience. In his debate with Rev. L. N. Rice, of the Presbyterian Church, in discussing the proposition on the subject of creeds, and defending his basis of union against the charge of latitudinarianism, he said:

We long since learned the lesson that to draw a well defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of opinion and of the expression of the opinion, is the true philosophy of church union and the sovereign antidote against heresy. Hence in our communion at this moment we have as strong Calvinists and as strong Arminians, I presume, as any in this house—certainly many that have been such. Yet we go hand in hand in one faith, one hope, and in all Christian union and co-operation in the great cause of personal sanctification and human redemption. * * *

It is not the object of our efforts to make men think alike on a thousand themes. Let them think as they like on any matters of human opinion and upon "doctrines of religion," provided only they hold the Head Christ and keep his commandments. I have learned not only the theory, but the fact, that if you want opinionism to cease or subside, you must not call up and debate every thing that men think or say. *You may debate anything into*

consequence, or you may, by a dignified silence, waste it into oblivion."—Debate, p. 797.

We have italicized the foregoing sentence which deserves to be written in gold. We doubt if Mr. Campbell ever said a wiser thing. Mr. Rice urged that this foundation was too broad and would lead to confusion. Mr. Campbell again replied:

The gentleman complains that our foundation is too broad; too liberal. It is indeed broad, liberal and strong. If it were not so, it would not be a Christian foundation. Christianity is a liberal institution. It was conceived in view of the ruin of the world. God looked upon not the thousand millions of one age, but the untold millions of all ages. And he looked with the inconceivable compassion of a divine Father, rich in mercy and plenteous in redemption. * * * He bids all nations, languages and tribes of men a hearty welcome to the rich provisions of his bounteous table, made large enough and well supplied with the richest provisions of his unwasting fullness. Surely, then, that ought to be a large house on a broad foundation that has in it a table for saved men from every nation under heaven.

He has commanded a simple story to be told, leveled to the apprehension of all. It is expressed in plain, clear and forcible terms. The great cardinal principles upon which the kingdom rests are made intelligible to all, and every one who sincerely believes these and is baptized is, without any other instrument, creed, covenant or bond, entitled to the rank and immunities of the city of God, the spiritual Jerusalem, the residence of the great King. This is precisely our foundation. Strong or weak, broad or narrow, it is commensurate with the Christian character. It embraces all that believe in Jesus as the Christ, of all nations, sects and parties, and makes them all one in Christ Jesus.—Debate, p. 808.

With this clear and scriptural conception of unity, supplemented by an equally clear understanding of the principles of New Testament evangelism, and re-enforced and encouraged by the example of unity above stated, it is no wonder that the Reformation went forward now by leaps and bounds. Mr. Campbell had, as early as 1813, begun a monthly publication known as the *Christian Baptist*, in which he struck herculean blows against existing abuses, and in some instances, it must be confessed, carried his warfare to an extreme, as he subsequently came to see. The criticism against the clergy and missionary organizations were, of course, not intended to be in opposition to the preaching of the gospel, nor to mission work at home or abroad, but were intended against abuses which no doubt existed. The discrimination, however, was not made with sufficient clearness, if, indeed, Mr. Campbell always drew this distinction clearly in his own mind. The dissolution of the Mahoning Association, by Mr. Campbell's co-laborers, though we believe against the judgment of Mr. Campbell himself, and the somewhat similar action of Mr. Stone and his co-workers in abandoning the Springfield Presbytery, as their co-operation of churches was called for a while, indicate a feeling of opposition against any formal system of co-operation at that time. It would have been wiser had these plans of co-operation been

purged of any false methods or evil tendencies connected with them and the co-operative organizations continued.

The *Christian Baptist*, the name of which was a concession to Baptist sentiment, was changed to the *Millennial Harbinger* in 1830, of which he continued the editor until 1863. He further added to his labors and to his methods of propagating the principles of the Reformation by founding Bethany College, whose charter was granted in the year 1840. Of this institution Mr. Campbell was president during his lifetime, and a large number of ministers who subsequently obtained a high reputation as ministers and teachers, and who became pillars of strength for the cause, were educated within its halls, and at the feet of its great president. Besides Mr. Campbell's labors as college president and as preacher and teacher, he conducted several public debates, on religious subjects, as with Walker in 1820; McCalla in 1823; Owen in 1829; Bishop Purcell in 1837; N. L. Rice, 1843. It was with no small reluctance that he adopted this method of defending the truth, but under the peculiar circumstances he came to believe that it was not only justifiable, but highly expedient. The custom, however, was largely abused later on, and with men of smaller minds served to develop a party spirit and a pugilistic method which proved a hindrance rather

than a help to the cause. Its discontinuance is a mark of genuine progress for which we can not be too grateful.

CHAPTER XVI.

Education and Organization.

It was inevitable that the new life, growing out of the new ideas, principles and methods of the reformation, should seek to express and to propagate itself in suitable forms of organized and co-operative effort. What movement has ever permanently influenced the life of mankind without such organization? Hence the founding of colleges and the formation of missionary oganizations were essential to the continuous life and growth of the movement. That these have come into existence as they were needed, and are prospering is the best proof the deepening and expanding life of the reformation.

CHAPTER XVI.

Education and Organization.

The founding of Bethany College by Alexander Campbell in the year 1841 served two important purposes: In the first place, a large number of men were trained for the ministry within its walls, who received the impress of Mr. Campbell's personality, and who subsequently became important factors in the development of the movement. To give a list of the names of such men, to say nothing of those trained for other walks of life, would indicate how greatly our cause is indebted to Bethany College for its work in the formative period of our movement. In the second place, the founding of Bethany College gave an impetus to religious education, and threw Mr. Campbell's influence on the side of an educated ministry. It is not surprising, therefore, that within two decades following the establishment of Bethany College, a large number of other institutions of learning in different parts of the country were founded, some of them to fail for lack of support, others to become permanent factors in the educational life of the Reformation.

Bacon College had been established in Georgetown, Ky., in 1838. Transylvania University, now located at Lexington, is its legitimate successor. The Bible College was organized as a later feature of the institution. This university has exerted, and is still exerting, a wide influence, in the way of Christian education, and has contributed a large number of useful men to our ministry. The Western Reserve Eclectric institute at Hiram began its career in 1849, and became Hiram College in 1867, and is reckoned among the most useful of our institutions of learning. About the same time Northwestern Christian University, now known as Butler College, had its inception, the charter being granted in 1850. It is located in Indianapolis, and is now one of our best endowed and most efficient institutions of learning. Eureka College was founded in 1855 at Eureka, Ill., being the outgrowth of the Walnut Grove Academy, and is today prospering and doing an excellent work. Abingdan College was founded about the same time, at Abingdon, Ill., and after accomplishing great good as a separate institution, subsequently became united with Eureka College. Christian University, at Canton, Mo., was founded about this time, and though hampered, as most of our inststutions have been, for lack of proper endowment, has rendered, and is rendering, important service, especially in the way of preparing young men for the ministry. Oskaloosa

College, in Iowa, had its origin in the same decade, and, after filling a useful place for a number of years, was merged into the wider educational foundation of Drake University at Des Moines, which has become one of our strongest educational centers. Cotner University, at Bethany, Neb., Texas Christian University, at Waco, Oklahoma Christian University, at Enid, Milligan College in Milligan, Tenn., Virginia Christian College, at Lynchburg, Atlantic Christian College, Wilson, N. C., Washington Christian College, Washington D. C., and the School of Evangelists at Kimberlin Heights, Tenn., are newer institutions, which are showing signs of a vigorous life, and attest the wide-spread interest felt in the cause of education.

In addition to these mixed schools there are a number of female colleges, such as Christian College, Columbia, Mo.; William Woods College, Fulton, Mo.; Christian Female College, Camden Point, Mo.; Hamilton College, Lexington, Ky., and Campbell-Hagerman College, in the same city. These are not all the organized institutions of learning among us by any means, but they serve to indicate the degree of interest felt in the cause of education. Aside from these separate institutions there have been organized in connection with our state universities such institutions for Bible study as the Missouri Bible College, Columbia, Mo.; the Berkeley Bible Seminary, Ber-

keley, Cal.; the Eugene Divinity School, Eugene, Ore., besides Bible chairs maintained at Ann Arbor, Mich.; Charlottesville, Va.; Kansas University, Lawrence, Kan., and Texas University, Austin, in connection with the State Universities, under the auspices of our Christian Woman's Board of Missions. In addition to these there are several institutions for the education of the colored people, as the Southern Christian Institute at Edwards, Miss.; Christian Bible School, Louisville, and others at other places in the South.

Many of our leading institutions of learning are now receiving additional endowment, and there is a general waking up among the Disciples to the absolute necessity of increasing the efficiency of these schools by increased endowment and equipment if they are to do adequately the work which we expect of them. There remains much yet to be done in this respect, but there is evidence of a new sense of responsibility on the part of our men of means for the endowment of these institutions.

MISSIONARY SOCIETIES.

Although the brethren in their new-born zeal had thought it necessary to dissolve the Mahoning Association, a little experience soon taught them the necessity of some general organization for the purpose of co-operation in Christian work. This question came

to the front in the fourth decade of the past century. It is interesting to note that Alexander Campbell became a leading advocate of such an organization.

"To ask for a *positive* precept for everything in the details of duties growing out of the various exigencies of the Christian church and the world," he said, "would be quite as irrational and unscriptural as to ask for an immutable wardrobe or a uniform standard of apparel for all persons and ages in the Christian church. . . . In all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ in its aggregate character is left free and unshackled by any apostolic authority. This is the great point which I assert as of capital importance in any great conventional movement or co-operation in advancing the public interests of a common salvation." This point is, indeed, of "capital importance," in any co-operative movement seeking to carry out Christ's purpose in the establishment of the church.

It was the clear recognition of this point that enabled the representatives of the movement to meet in Cincinnati in 1849, and organize the American Christian Missionary Society. This event was the beginning of more systematic efforts at evangelization, and the extension of the cause. Since then there have grown up in the various states State Missionary Societies having for their purpose the co-operation of

the churches within these states in evangelistic work within their borders. In addition to these there came into existence in due course of time the Foreign Christian Missionary Society, in 1875, the Christian Woman's Board of Missions in 1874, whose names define their character and purpose. These have all become powerful and effective organizations, raising and expending large sums of money each year for the furtherance of the gospel at home and abroad. A later organization was the National Benevolent Association of the Christian Churches, which has for its purpose the caring for the homeless and fatherless children, and for the aged members of the church—a movement which has gone forward with rapid strides, until it has homes for orphans and for aged and infirm members of the church in various cities and states of the nation. A feature of our benevolent work also is the Board of Ministerial Relief, which has for its special object the care of the aged and dependent ministers of the gospel, and their families.

These organizations have come into existence one by one as the need for them has been felt, and they have grown and prospered just to the extent that they have ministered to the welfare of the cause. Every-one of them marks progress, both in the wider and clearer apprehension of our duties and responsibilities, and in the knowledge of the most effective methods of meeting these responsibilities. It scarcely needs to

be said that none of these organizations possesses, or claims, any authority over the churches. On the contrary, they are the instruments of the churches for carrying out their desires and purposes in respect to education, missionary work, and benevolence. They are voluntary co-operations seeking to express that unity of faith and purpose which we have, and to more effectively accomplish, by united effort, our common ends and aims.

It is a strange perversion of the principles of loyalty to the Scriptures as our rule of faith and practice, to oppose such methods of co-operation as those mentioned above, because they are not specifically authorized in the Word of God. Such confusion results from a failure to apprehend the distinction made by Mr. Campbell in the quotation we have above given. Such an interpretation of the Scriptures in relation to missionary organizations would, if applied rigidly elsewhere, disorganize not only our co-operative efforts in mission work, but it would destroy our colleges, close all our Sunday-schools, stop all our printing presses, put an end to all our newspaper publications and bookmaking, and stop all progress, thus necessitating a dismal failure of the church in carrying out its sublime mission. And all this would be done in the name of loyalty to the Scriptures! This mistake can only be made by men who utterly fail to catch the free, life-giving spirit of Christianity, and are in

bondage to the mere letter of Scripture. True loyalty to the Word of God does, indeed, forbid any organization whose object and methods antagonize the principles of the gospel; but it none the less imposes the obligation to form such organizations, and adopt such methods, as experience and reason teach are best adapted to carrying out the great purposes and principles of the gospel in their application to human needs.

CHAPTER XVII.

Rapid Numerical Increase.

And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins; and ye shall receive the gift of the Holy Spirit.—Acts 2:38.

They then that received his word were baptized; and there were added unto them in that day about three thousand souls. —Acts 2:41.

But many of them that heard the word believed; and the number of the men came to be about five thousand. Acts 4:4.

And the multitude of them that believed were of one heart and one soul.—Acts 4:32.

And Philip went down to the city of Samaria and proclaimed unto them the Christ. . . . When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.—Acts 8:5, 12.

For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.—Eph. 4:4-6.

CHAPTER XVII.

Rapid Numerical Increase.

In the incipient stage of the movement, while the Reformation was feeling its way to definite and assured grounds, the growth in numbers was very slow, for opposition was bitter and party spirit prevented an honest hearing. But when the movement had found itself, and had outlined a definite program, and had organized its forces, to some extent, for missionary work and education, the growth in numbers was very rapid. This feature has continued to be a characteristic of the Reformation throughout its history. This fact has often raised the question among our religious neighbors as to the cause, or causes, which have contributed to this result. It may be well to set down here what seems a sufficient answer to this question from an internal point of view.

In the first place, there is much in the plea which the Disciples have made that appeals both to the judgment and to the conscience of men. Some of the more prominent of these things are: (1) The plea for Christian union as against the divided state of Christendom, based on a return to New Testament

Christianity, involving the rejection of all human creeds as tests of fellowship, and the acceptance of the Bible alone as the rule of faith and practice; (2) The surrendering of party names for the scriptural names given to the followers of Christ and his church. (3) The restoration of the New Testament confession of faith, namely, the confession of faith in Jesus Christ as the Son of God, as the only confession of faith prerequisite to baptism; (4) The restoration of the two ordinances—baptism and the Lord's Supper—to their original place and meaning; (5) The organization of churches after the New Testament model, with local bishops and deacons, each being independent in its local affairs, and all equal, fraternal, and co-operative in affairs of common interest; (6) The universality of the provisions of the gospel for all men, as against the hyper-Calvinism of that day, which excluded a portion of the human race from its benefits; (7) The ability of man to believe and obey the gospel without the aid of a miracle to enable him to do so, as against the doctrine of total hereditary depravity, which held that man was wholly passive in the matter of his salvation, and could not exercise faith until he was regenerated by the Holy Spirit; (8) The distinction between faith and opinions, in the former of which there must be unity, and in the latter, liberty; (9) The distinction between the old and new dispensations—the law and the gospel; Moses and Christ;

and the appeal to the latter as the supreme arbiter in all questions of faith and duty.

No thoughtful person can examine carefully and without prejudice these positions without recognizing their strength and their adaptation to the intelligence and the plain, practical common sense of the common people. The plea for union, though unpopular at first, fell in with a growing tide of sentiment, which it helped to create, and found an answering response in the hearts of thousands, who have outgrown the limitations of mere denominationalism. The teaching concerning regeneration and conversion is vastly more in harmony with modern psychology and with the laws of human mind, as they are now understood, than was the old teaching, which was at war with reason and with Scripture. So that we should say the strength of the position itself is reason for the rapid growth of the movement.

In the second place, however, the emphasis which has been laid upon evangelism has not only been a characteristic feature of the Reformation, but a chief cause of its rapid growth. But why should the Disciples have given this emphasis to evangelism? Doubtless the very logic of the position they occupied required it, and there was something in the very nature of the doctrine held which impelled it. The accentuation of human responsibility in conversion logically implies the responsibility of the church to

preach the gospel to men, and urge its immediate acceptance upon them. And then there is something in the possession of good news that impels one to desire to tell it. The Disciples held a view of the gospel and of the plan of human salvation that brought relief and joy to thousands of despondent and despairing souls, who were lost in the religious fog and mysticism created by the older theology, and it was an unfailing source of inspiration to those earlier preachers, and, in a measure, to all their successors up to the present time, to witness the glorious effects of their preaching in clearing away confusion, doubt and despair from the minds of honest seekers after truth, and in bringing joy and hope into their lives. In this fact we must find the explanation of why the earlier preachers in this movement traveled far and wide, without money and without price, preaching the Word and bringing thousands into the new-found light of the gospel.

This evangelistic zeal did not cease with the early history of the movement. It has continued to this day. Indeed, never in the history of this Reformation have there been so many large ingatherings into the churches under the labors of evangelists as at the present time. This fact in itself shows that the Disciples have found a method of reaching the hearts, convincing the judgment, and persuading the will of men, which others have not. We may admit

that this method has sometimes been abused; that too much emphasis has sometimes been placed upon mere numbers; that the outward has sometimes been stressed at the expense of the spiritual; but if so, these are faults of the evangelists, and not of the evangelism which our representative men, including our leading evangelists, would approve. The pugilistic type of evangelism which was more or less justified as a method of self-defense against the attacks of opponents in the past, has largely given way to more conciliatory methods, in which the gospel is preached with more affirmative power and plainness, but with less counter-attacks upon others who see it differently. This improvement in the spirit of our evangelism is one of the things which accounts for the increasing numbers that are being won by our evangelists. It gains a wider hearing and is far less offensive to intelligent and cultivated people.

When all has been said that can justly be said in the way of criticism against some methods of some evangelists, it remains true that the secret of the successful evangelism of the Disciples is to be found in their reliance upon the simple gospel of Jesus Christ as the power of God to produce faith, and secure salvation; their emphasis of human responsibility in yielding to the claims of this gospel, and the clear manner in which they are able to point out how the sinner, who is seeking salvation, may find Christ,

who is seeking the sinner, and be able to rejoice in the knowledge of remission of sins through a hearty trust in Christ manifested in compliance with his requirements.

But the Disciples have never depended solely upon special evangelism to win men to Christ. Every preacher and every pastor is an evangelist, and nearly every sermon ends with a pressing personal invitation to those present who have never yielded themselves to the Lord Jesus, to do so at once, so that many churches have conversions every Lord's day, and often even at prayer-meeting.

If anything needs to be added, however, to the reasons we have given for our rapid growth in numbers, it may be found in the fact that the Reformation urged by the Disciples of Christ, having its origin, as well as its chief field of operations, in this country, has much of the same spirit of independence, of liberty, and of union which characterizes the American Republic. The movement has its declaration of independence from human authority in religion, its plea for liberty of thought and freedom of action within proper limits, its independence of local churches, together with the union of all such churches in a common body, its accentuation of the individual rights of conscience, and exercise of private judgment, its plan of blending liberty and loyalty together so as to form the bond of union—all of which

have their counterparts in our national life. This fact makes it an easy matter for any of our evangelists to go into a new and unoccupied field, and in a very short time to gather the people together who have been trainad in various forms of religious teaching, and unite them together in a common church, on a common basis of fellowship, in which there is unity of faith, and the fullest liberty of opinion in all matters not affecting the religious life and character.

These considerations, we think, sufficiently account for the rapid growth of the movement in numbers, which makes it now rank the fifth among Protestant bodies in this country.

CHAPTER XVIII.

Some Personal Factors In The Movement.

"And what shall I more say? For the time will fail me to tell of all our Baraks, Samsons, Jepthas, Davids, Samuels, Deborahs, Sarahs, Marys, Marthas, Phoebes, Elizabeths, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. . . . Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith."—Adapted from Heb. 11:32-34; 12:1, 2.

D. Pat Henderson.
Robert Graham.
Moses E. Lard.

L. L. Pinkerton.
Robert Milligan.
L. B. Wilkes.

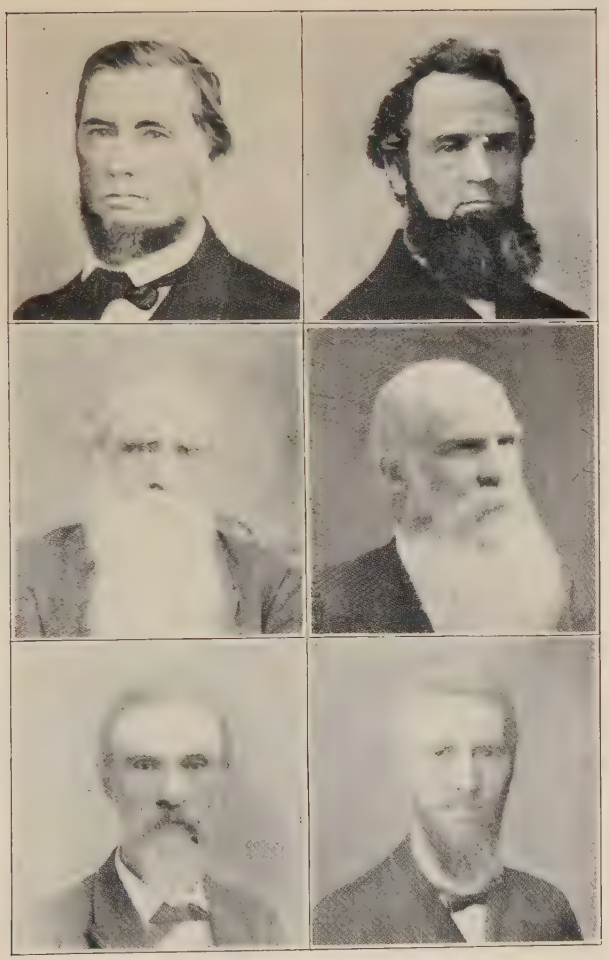
CHAPTER XVIII.

Some Personal Factors in the Movement.

Personality is, of course, the vital force in the carrying out of any great enterprise. We have already mentioned some of the chief personal factors associated with the beginning of the movement. There is neither space, nor have we the data on hand, for any adequate treatment of the leading men who came after the first leaders, whose character and labors have done so much, under God, to shape the course of our religious movement. It has occurred to us, however, that even such a bird's-eye view of the reformation as we are attempting would not be complete without the briefest mention of some of the men, past and present, who have contributed, some in one way and some in another, to the success of the work we are seeking to accomplish. It will be impossible, of course, to mention all the names, even of the dead, whose work might well entitle them to favorable mention in a larger work. Any omissions of names which may occur to our readers can be accounted for by this fact.

In both the second and third generations of

leaders, there occur such names as David S. Burnet, able and accomplished preacher; L. L. Pinkerton, eloquent, poetic, pungent in pulpit and press; Benjamin Franklin, at once editor and evangelist, and a strong preacher of first principles; Isaac Errett, equally distinguished both as editor and preacher, a princely man, of wide vision, of catholic spirit, and of superb ability, who, by pen and voice, helped mightily to bring the movement through one of the great crises of its history; O. A. Burgess, strong in the pulpit, resistless in logic, victorious in discussion with unbelief; W. K. Pendleton, an accomplished, scholarly teacher, writer and preacher, who, as fellow-laborer and fellow-helper of Alexander Campbell, both in Bethany College and in *The Harbinger*, rendered invaluable service to the cause; J. S. Lamar, beautiful in character, graceful as a writer, and strong as a preacher; Alexander Procter, who, with a philosophic mind and a poetic temperament that saw truth by intuition, must be ranked among the great preachers and fearless thinkers of the Reformation; he was as lovable in character as he was great in intellect; G. W. Longan, largely a self-made man, who achieved a most scholarly style as a writer, and who was also a distinguished preacher and thinker in his day; George Darsie, an almost ideal pastor and minister of the word, who cherished a deep interest in all the



Benjamin Franklin.
J. C. Reynolds.
J. S. Lamar.

Isaac Errett.
W. K. Pendleton.
B. W. Johnson.

enterprises of the brotherhood, and gave to them all the weight of his influence; L. B. Wilkes, strong in argument, mighty in word and doctrine, and a stalwart among stalwarts; John S. Sweeney, able preacher and incomparable debater and defender of the truth against its assailants; Dr. W. H. Hopson, a Christian gentleman and a peerless pulpit orator; Moses E. Lard, a gifted preacher and writer, unexcelled in imagination and descriptive power; D. P. Henderson, whose silvery voice and magnetic personality made him a power in the pulpit, and a man among men; J. C. Reynolds, who as preacher, college professor and editor was ever the true Christian; Joseph King, whose heart burned with missionary enthusiasm, and who was one of the first advocates of foreign missionary work; Hugh McDiarmid, able assistant of Isaac Errett in his editorial work; the scholarly W. H. Woolery, and J. M. Trible, both of whom, as preachers, and as teachers, in Bethany College, made an indelible impression upon those with whom they came in contact; A. I. Hobbs, strong in pulpit and in Bible Chair, one of the manliest of men; A. M. Atkinson, preacher and business man in one, and founder of the Ministerial Relief fund, to which he gave the last years of his life in loving service; Timothy Coop, of England, a wealthy manufacturer and a consecrated Christian, who gave

liberally of his means and his time for the interests of the kingdom; R. M. Bishop, who as President of the American Christian Missionary Society, Governor of Ohio, and a liberal supporter of all our missionary interests, won the love and confidence of all his brethren; Ovid Butler, philanthropist and founder of Butler College; John Darst, if not the father of Eureka College, was its most liberal supporter for many years; F. M. Drake, General in our Civil War, Governor of Iowa, founder of Drake University, and liberal patron of every good work among us; James A. Garfield, President of Hiram, preacher, statesman, General in the United States army, President of the United States, and a Christian always. Jeremiah S. Black, distinguished jurist, Attorney-General of the United States and an ardent defender of the common faith; B. A. Hinsdale, one of the early presidents of Hiram College, scholar, teacher, and historian of his friend, Garfield, and of his country; Robert Graham, scholarly teacher, college president, graceful preacher and an ideal Christian gentleman; Robert Milligan, saintly in character, scholarly in attainments, who as a college president and as author has left a holy impress on the movement; B. W. Johnson, able preacher, author, editor and commentator; H. W. Everest, preacher of fine ability, college president and author.

James Challen, consecrated Christian minister and writer; J. M. Mathes, preacher and editor, ever

R. M. Bishop.
Jeremiah S. Black.
Timothy Coop.

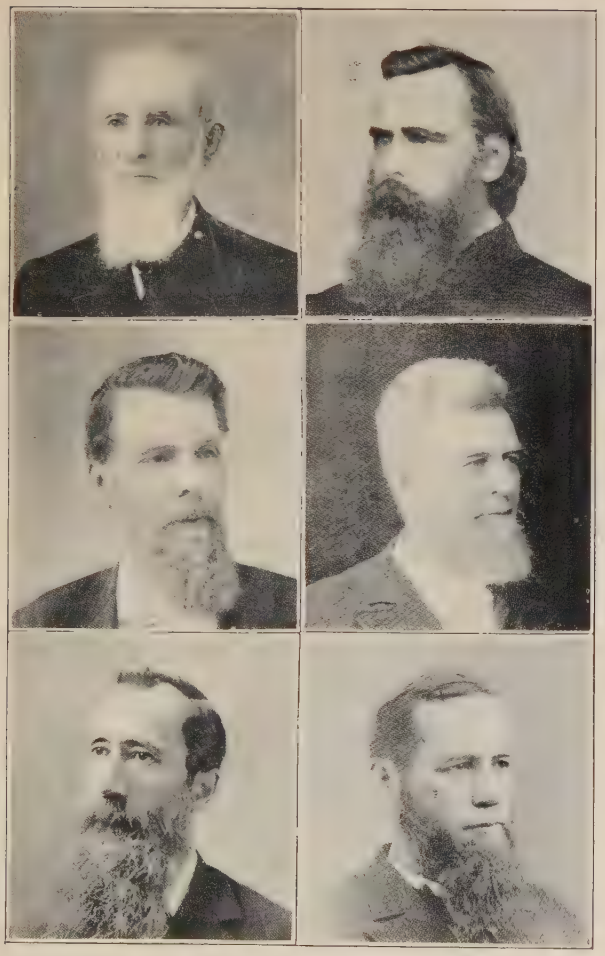
Francis M. Drake.
James A. Garfield.
A. M. Atkinson.

loyal to the truth and to his Master; Elijah Goodwin, a minister of the grace of God, who won a worthy name among the brethren; John O'Kane, a pioneer preacher, prominent in the organization of our first missionary society, and in the establishment of Northwestern Christian University, now Butler College; Thomas Munnell, preacher and writer, excelling in the latter, but whose chief claim to the loving remembrance of his brethren is his long and patient service as Secretary of the American Christian Missionary Society; Robert Moffett, strong preacher, able and efficient as Corresponding Secretary, first in Ohio then of the A. C. M. S.; W. W. and A. S. Hayden, who by song and sermon did much to extend the Gospel. George Plattenburg, strong in the pulpit, scholarly in his habits, and a fearless advocate of the Reformation. But time would fail me to tell of such heroes of the faith as John "Raccoon" Smith, John T. Johnson, T. M. Allen, John A. Gano, Samuel Rogers, Jacob Creath, Sr. and Junior, Henry Pitchard, D. R. Lucas, Jonas Hartzell, N. A. McConnell, Joel Haden, and a host of others whose names are written in heaven.

"These all died in faith, not having received" the fulfillment of their desire and prayer for the unity of the people of God, but having seen and greeted it from afar.

If we come down to the living men of the present

time, where shall the line be drawn? Perhaps the mention of a few of the older men, who have attained their three score years and ten, or thereabouts, and whose names have become more or less conspicuous because of their ability and valuable service to the cause, will not be regarded as discriminating among brethren. No one can think of the history of our cause as being complete, without the mention of the names of C. L. Loos, fellow-laborer with Alexander Campbell at Bethany, and later President of Kentucky University, and who only recently, at an advanced age, has been relieved of his duties as Professor in the same institution, has rendered distinguished service as teacher, college administrator, preacher of the gospel and writer for our periodical literature; J. W. McGarvey, President of the Bible College of Kentucky, now Transylvania, University, author of several books, editor, writer and preacher of the gospel, in all of which positions he has made an indelible impression upon the students he has taught and the cause he has loved and served with such distinguished ability; T. P. Haley, for a long period one of the most successful pastors among us, whose power as a preacher and strength as a thinker, seem to have increased with his age; A. B. Jones, who, though practically retired for several years, except for an occasional article in our periodical papers, must be classed as one of the



G. W. Longan.
Alexander Procter.
O. A. Burgess.

Winthrop H. Hopson.
A. I. Hobbs.
H. W. Everest.

strongest preachers and thinkers of his time; J. B. Briney, who, as a writer and minister, is reckoned rightly among the strong men of the Reformation; W. T. Moore, who well past his three score years and ten, is still strong and vigorous after more than a half century of distinguished service as minister, missionary in England, editor and author; D. R. Dungan, an able minister, debater, author and Bible teacher; L. L. Carpenter, who has dedicated more churches than any man of his time, and whose whole life has been fruitful in good works, and who refuses to be shelved because of his age. H. S. Earl, graduate of Bethany, evangelist in Australia and England for many years, where he won many to Christ; J. W. Monser, preacher and writer and author of literary merit; F. M. Green, preacher, writer and corresponding secretary of the A. C. M. S., and faithful in all; Jabez Hall, scholarly minister, Bible teacher and trainer of young men; I. B. Grubbs, college professor, Bible teacher, and able writer and preacher, whose influence has helped to mould many young preachers; O. A. Bartholomew, faithful preacher and pastor in many leading churches, now lingering in the shadow of a serious affliction; W. W. Dowling, veteran Sunday School Editor and pioneer in Sunday School literature, who for more than forty years has devoted his life to that work. Perhaps we ought to mention two of our white-haired young men who

have not attained the age-limit we have mentioned, but whose services to the cause, both as ministers and authors, have been valuable—F. D. Power and B. B. Tyler.

But we pause. Our space is exhausted, and there arises before us a list of worthy names of men still living, who have rendered conspicuous service to the Reformation we plead, and whose names will be adequately mentioned by some historian of the future. We believe it is no partisan pride that leads us to the conviction that no religious movement, since the apostolic age, has developed, within the same length of time, so large a number of men of unusual power as preachers and writers, and who have devoted their talents with more unselfish service to the cause they love. It is in the nature of a great cause to breed and foster great men.

Some of the men whose names I have mentioned would be called conservative in their views, and others liberal, but all of them, we believe, were and are loyal to the truth as they have been able to see it, and are equally entitled to the love and respect of their brethren. It is through the action and interaction of these two types of mind that truth makes progress in the world. If liberalism is essential to progress, conservatism is essential to insure that progress shall be safe and sane. Both these elements have had, and will have, their work to do in

the progress of this Reformation, and we must come to regard them, not as antagonistic forces, but as co-workers in the interest of truth.

There is a mighty host of young men in our ranks to whom we are looking in hope and confidence that they will prove worthy successors of the great men whose names we have mentioned. That God may grant them an abundance of His grace and truth for their day and generation, is the earnest prayer of those of us who realize that the days of our active will soon be over.

CHAPTER XIX.

Hindrences Without.

"A large majority of Christendom unquestionably hold to some form of Baptismal Regeneration. . . . And yet it is not very difficult to see how this heresy had its origin. Whoever has read carefully the New Testament, with the view of studying the relation between baptism and the sinner, will scarcely have failed to notice how intimate this relation is. . . . By losing sight of the proper antecedents of baptism, viz.: faith and repentance, and by fixing attention mainly upon the ordinances which mark the consummation of the sinner's return to God, it was not a difficult thing to reach the conclusion that baptism itself, *ex opere operato*, effected a change of heart, or a change from the love of sin to the love of holiness; or, in other words, produced what is now regarded by evangelicals as Regeneration; and furthermore, it can scarcely be doubted that there is ample reason for regarding what was evolved in this great transformation as a most pernicious evil."—"The Fundamental Error of Christendom," by W. T. Moore, LL. D.

CHAPTER XIX.

Hindrances Without.

In a preceding chapter we undertook to answer the question which has been raised from without as to the causes which have contributed most to the rapid numerical increase of the Reformation urged by the Disciples. Not less interesting, and perhaps more profitable for us to consider, is the question which we may well raise among ourselves—Why has not the movement achieved greater success, both in numbers and in influence, than it has within the century which has elapsed since its inauguration? No one, we believe, can study thoughtfully the principles and objects of this Reformation and their adaptation to the needs of the world, without feeling some explanation is due as to why such a plea has not by this time become thoroughly known, at least to the Christian world, and has not achieved even greater results in bringing about the union of God's people. To answer this question may be a less gracious task than the answer to the preceding question, but it is certainly not less important to the future success of the movement.

These hindrances may be classified as those without, and those within. We may treat some of the former class of hindrances under the title of hindrances without

I. BAPTISMAL REGENERATION.

Every reformation in the history of the world has had to battle with misconceptions as one of the chief obstacles to its progress. Ours has been no exception to that rule. One of the most persistent, as it is one of the most false, misconceptions of our position, is that we believe in baptismal regeneration. True, people who are ordinarily intelligent in religious matters in this country, and who are not blinded by partisan feeling, know the falsity of such an accusation. But there are enough people, unfortunately, who are willing to believe anything that is injurious concerning another religious body, to keep alive a misrepresentation that would otherwise have died a natural death long ago.

It is sad to learn, too, that this false idea has been transported, along with other errors, into the foreign field. We are in receipt of a letter from Frank Garrett, of Nanking, China, under date of March 25, in which he says:

I find that we are, as a people, much misunderstood in China and elsewhere. I have been surprised to find recently the extent of this popular misunderstanding. I have the privilege of com-

ing into contact with many leading men here from other missions. I find it a never-ending pleasure to present our position, and it is well accepted as a rule. But the open acknowledgment of what others say they have understood us to stand for is a cause of constant surprise. The statement which I enclose, clipped from the Year Book of the Baptists in Germany, shows what they think of us. I am hearing 'baptismal regeneration' everywhere I go. Of course, I disclaim any such teaching on the part of our people. But I too often get the reply that I do not understand what many of our preachers are teaching in America.

The statement from the Baptist Year Book, which Mr. Garrett enclosed, is the following:

In these numbers the Disciples of Christ in America are not counted. They practice immersion as we, but they teach that baptism is necessary for salvation, a doctrine which the American Baptists, of course, reject.

The word "necessary" is, of course, used here in the sense of *essential;* that is to say, there can be no salvation without baptism—a position which the Disciples, equally with the Baptists, reject, for none of us doubts the salvation of infants, nor of believers in Christ who have had no opportunity of obeying Him in baptism. On the other hand, neither Baptists nor the Disciples of Christ will affirm the salvation of any man who, knowing baptism to be a command of Christ, and having opportunity to obey it, refuses to yield obedience. There is no doubt a difference in emphasis between the Baptists and Disciples on baptism in its relation to discipleship, and the assurance of forgiveness. The Disciples *do* emphasize the value

of Christian baptism as a divine ordinance, appointed by Jesus Christ, by which penitent believers may formally and publicly surrender themselves to the leadership of Christ, and enter into his church, where they may claim all the benefits and blessings which belong to the members of that body. This, as every intelligent person knows, is directly antipodal to the doctrine of baptismal regeneration, which teaches that this ordinance is the channel of grace by which regeneration, in the sense of the impartation of new life, is alone received. There are even some Protestant Christians who hold to that view of baptism, but the Disciples of Christ have always, through their representative preachers and teachers, rejected it. One of the most generally approved works among us is that by Dr. W. T. Moore, on "The Fundamental Error of Christendom," which is devoted to the overthrow of baptismal regeneration.

In some of Mr. Campbell's writings he used the word *regeneration* in the patristic sense, as synonymous with baptism, since baptism was, in their conception the completion or formal consummation of the new birth. It was, in our judgment, an unfortunate use of the word, but Mr. Campbell never, for a moment, conceived of baptism as the means of *imparting* the new life. It was the formal bringing of one who had been spiritually quickened through faith, into a new state or set of relations.

While some men among us have made extreme statements, no doubt, on the relation of baptism to salvation, there is not one of them that would not distinctly repudiate the doctrine of baptismal regeneration. So far as we know, it has not a single advocate, and never has had in our whole history. The time has come, however, when we can not be too guarded in our statements, so as to avoid this false imputation. Our praiseworthy effort to lift the ordinance of baptism out of the disrepute and neglect into which it had fallen, and give it the place which it held in New Testament evangelism, has subjected us to the misrepresentation referred to, but we can guard the sacredness and significance of the institution without giving any justification for the suspicion of teaching baptismal regeneration. We could not hold consistently, as we do, that baptism is the symbolic representation of the sinner's death to sin, and his resurrection to newness of life, if we did not also hold, and teach, that a change of heart had previously taken place, through faith and repentance, thus making possible the living of the new life which baptism symbolizes.

We can not do better service to our Cause than to make it plain to all who wish to know the truth, that we have no sympathy with any theory that gives any magical charm to baptism, in itself considered, or that holds it to be an indispensable prerequisite, in

every case, to the reception of forgiveness and salvation; and that, on the other hand, we do not stand with those who would dishonor a divine institution by teaching men that it is purely optional with them whether they submit to it or not. Between these two extremes the Disciples of Christ claim to stand on solid New Testament ground.

II. EXCLUSIVENESS.

The impression has gained more or less prevalence that the people known as Disciples of Christ, or Christians, and whose churches are designated as Churches of Christ, or Christian Churches, are exclusive in their claims and pretensions; that they set forth the claim that they are the only Christians, and that their churches are the only churches of Christ. Of course, no student of the movement could arrive at such a conclusion, but popular impressions are seldom based on a careful study of history or of facts. The men who inaugurated this movement would have been the last men in the world to have made such exclusive claims. Theirs was an effort to restore the church to its original unity on its original basis of fellowship. This very aim excludes the idea of exclusiveness. It has been, and is, an inclusive rather than exclusive movement.

The superficial ground for the impression referred to above is the use of the scriptural names for indivi-

dual Christians and for individual churches rather than party or denominational names. At the beginning of this movement it was held to be a thing without authority, as it was without precedent since apostolic days, for any persons to claim to be members of the Church of Christ without attaching themselves to some one of the existing denominations. That any number of people could decline, on scriptural grounds, to wear any denominational name, or to subscribe to any denominational creed, and yet be evangelical Christians, and be organized into churches of Christ, was supposed to be an impossible thing, and those who assumed such right were regarded as trespassers on the rights of denominationalism! People never stopped to think that any other policy by a people claiming to present a basis for Christian union, would have been absurd. Suppose, for instance, the advocates of this movement had chosen to designate themselves as "Campbellites," or "Campbellians," repeating the folly of those in the Corinthian church, who said, "I am of Paul," or "I am of Apollos," or "I am of Cephas." Is it likely that men would have been easily persuaded to accept the name of Mr. Campbell rather than that of Luther, or Wesley, or Calvin, or any other party name? And yet tens of thousands have been willing to surrender their party names for the "name that is above every name," and which has the advantage of defining at once their

faith and their religion. No one but an ignoramus could suppose that these men claimed to be the only Christians, or else their plea for Christian union would have been absurd. They simply aimed to do, themselves, what they believed others must do in order to realize Christ's prayer for unity.

The same principle applies in reference to the rejection of human creeds. It was evident that no union of all Christians could ever be based on any existing human creed. Some broader basis, therefore, must be found, on which to plead for unity. This was found in the old creed of Simon Peter, on which Jesus said he would build His church—the Christhood and divine Sonship of Jesus of Nazareth —with the inspired Scriptures, and especially the New Testament, as the rule of faith and practice. The aim here again was to get on ground broad enough to include all Christians. This is no characteristic of exclusivism, but rather of catholicity. Those who claim a monopoly of apostolic grace and authority by virtue of some theory of tactual succession, are justly subject to the charge of exclusiveness, but not those who put themselves on the broad basis of the New Testament and invite others to meet them there.

We will not deny that there have been occasional outcroppings of an exclusive spirit, here and there, in our history, by men who have been lacking in

breadth of vision, and in a proper appreciation of the catholic aim and spirit of our movement. It is denied, however, that the principles of the movement lend any support or sympathy to such a spirit. That there should have been opposition, on the part of a few of our papers and people to certain forms of co-operation with other Christian bodies, is a matter of regret, as it has given the semblance of truthfulness to the charge of exclusiveness. It is only justice, however, to say that so far as the people themselves are concerned this opposition has resulted from misinformation, zealously inculcated, as to what is involved in such co-operation. With a proper understanding of the subject all opposition of this kind is rapidly disappearing. Our position commits us irrevocably to the widest catholicity of spirit consistent with loyalty to Christ, and to all such co-operation as looks to the more rapid advancement of His kingdom.

CHAPTER XX.

HINDRANCES WITHOUT.—(*Continued.*)

I would not, sir, value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual.*

—*Alexander Campbell.*

While, then, I repudiate, with all my heart, the scholastic jargon of the Arian, Unitarian and Trinitarian hypotheses, I stand up before heaven and earth in defense of the sacred style—in the fair, full and perfect comprehension of all its words and sentences, according to the canons of a sound exegetical interpretation.

—*Alexander Campbell.*

CHAPTER XX.

HINDRANCES WITHOUT.—(*Continued.*)

III. "A MERE HEAD FAITH."

One of the standing charges against the reformers, particularly in the early history of the movement, was that the faith which they required in order to baptism, was "a mere head faith;" an intellectual conception not involving the affections of the heart. This probably grew out of the efforts of the reformers to clear away some of the mystification which had accumulated about the subject of faith. The advocates of this reformation have always held that reason has its legitimate place in religion, and that it is not an absent factor in the matter of faith; that God does not require man, whom He has endowed with reason, to believe any proposition that is contrary to reason; that faith in Christ, just like belief or confidence in any other man, or in any proposition, is a matter of evidence. This was far from saying that faith does not involve the heart, for the very nature of Christian faith is such that it does involve man's whole spiritual nature—his intellect, his reason, his affections, his sensibilities, his will.

It is easy to see, however, how this new view of faith would be regarded as making faith a matter wholly of intellect. The prevailing idea was that no man could believe, in the religious sense of the word, until he was regenerated by the direct action of the Holy Spirit. Faith, instead of being the means by which the regenerative power of the gospel is conveyed to the mind and heart, was regarded as the act of the soul *after* its regeneration. This view grew out of the doctrine of total hereditary depravity, which, as then held, regarded man as wholly unable to think a good thought, or to perform a good deed, or to do anything toward his own salvation. In that matter he was wholly passive. This view the Disciples of Christ, past and present, have antagonized, as contrary to the teaching of Christ and of his apostles, and as wholly injurious to the cause of Christianity. Human responsibility has always been accentuated in their teaching. The Gospel addresses itself to men as if they were capable of believing it, receiving it, and obeying it, and thereby enjoying it, and the responsibility for not doing so must not be laid upon God for withholding the enabling act of his omnipotence, but upon man who refuses to accept the divine testimony, and to yield obedience to the divine requirements.

A counterchange of intellectualism might well

have been made by the Disciples against their opponents who made the acceptance of human formulations of doctrine a test of fellowship, rather than a personal faith in the Lord Jesus Christ. Every one now understands that the faith which saves and on which justification is predicated is not an intellectual assent to certain theological propositions, but the faith of the heart in the Lord Jesus Christ, which leads to a personal surrender to him and to newness of life. Every person who is baptized by the Disciples is required to confess that he believes in the Lord Jesus Christ with his "whole heart." This is in harmony with Paul's statement, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." It is a little strange that the only people who have required this kind of confession in order to baptism, should be charged with holding to a "mere head faith."

In addition to what has been stated above, it may be added that another reason why this conception prevailed, was that emotionalism held so large a place in the religious experiences of those days. Instead of the scriptural confession of the faith in the Lord Jesus as a condition of baptism, the candidate of those times was expected to relate some marvelous psychological experience through which he had passed, frequently, if not always, including

the hearing of miraculous voices or the seeing of miraculous sights. Some would tell of being lifted instantaneously from the depths of despair to the heights of holiest joy. One need not call in question the reality of these experiences to those who related them, but to disregard them as necessary evidence of conversion or of preparation for baptism, was to antagonize the popular view, and thereby to incur the charge of intellectualism. We are coming to understand far more clearly than was understood a century ago, that all men do not pass through, and do not need to pass through, the same mental and psychical process in their conversion, and that it is not the process or method about which the Church should be concerned, but the end reached, namely: a condition where the believing and loving heart desires to accept the Lord Jesus, and to seek, with his aid, to live the Christian life. The faith that moves to this desire and action is the evangelical faith of the New Testament.

To this position the Disciples have always held, and they hold it to-day. That is one reason why they discard human creeds as tests of fellowship, and adhere to the old-time confession of faith on which Jesus said he would build his Church.

IV. Concerning Justification by Faith.

It is supposed by many good people that the

position of the Disciples on the subject of baptism in its relation to remission of sins is out of harmony with the New Testament doctrine of justification by faith as emphasized by Luther in the Reformation of the sixteenth century. If these same good people, however, can harmonize Paul and Peter in Romans 5:1 and Acts 2:38, not to mention other passages, they ought to have no difficulty in harmonizing our teaching on the subject of baptism with the Pauline doctrine of justification by faith, for the Disciples have no doctrine of their own on that subject, but simply aim to repeat the teaching of the New Testament.

What is the doctrine of justification by faith as taught by Paul in the first century, and re-emphasized by Luther in the sixteenth century? In Paul's teaching, especially in the Roman and Galatian letters, this doctrine stands over against Jewish legalism, or the idea of justification by works of the law. Paul seems to have sought justification by this method himself, first, and found it to be a failure. He clearly teaches, in opposition to this view, that salvation is by grace, and not by law, for "by the deeds of the law no man can be justified." It would require perfect obedience to be justified by law, but since all have sinned it follows that no one can be justified by law. Justification by faith, then, in Paul's view, was justification through Christ, in

whom alone we have redemption, even the forgiveness of our sins. The faith which justifies, according to Paul, is a living faith that commits the soul to Christ, for, after all, it is Christ that justifies and saves through faith, and it is only the faith that lays hold on him and brings the soul in right relations to him that can justify or save.

Luther's doctrine of justification by faith, though he was tempted to carry it to an extreme, was set over against the Roman Catholic doctrine of works of merit. The view that the soul could accumulate, by works of supererogation, an extra supply of merit that could be applied to cover one's own shortcomings, or those of another, was denounced by Luther as in violation of Paul's doctrine of justification by faith. Any doctrine that makes salvation anything less than a matter of unmerited favor on the part of God, is at war with the New Testament doctrine of salvation by grace, through faith.

In what way does this doctrine contradict the position that it is a penitent and obedient faith that saves, and not a mere intellectual assent, or an emotion of the heart, disconnected with the soul's positive acceptance of Christ? If we separate faith, repentance and baptism, as three separate and distinct acts, and think of repentance and baptism as something quite independent of faith, we do not think in New Testament terms. Both repentance and bap-

tism are expressions of the soul's faith, and neither of them is possible in the New Testament sense without faith. True, there is a phase of repentance which precedes and prepares the way for a genuine faith, but there is a still deeper phase of repentance that springs from faith in Christ, and which leads to a changed life. Baptism is the divinely ordained means by which the believing, penitent soul casts itself on the mercy of God, seeking salvation by grace. In other words, it is *faith*, *appropriating* salvation by grace, and not *baptism meriting* salvation by deeds of the law.

Dr. James Denney, in his "Jesus and the Gospel," speaks of baptism as the act of men "when in penitent faith they cast themselves upon the Son of God uplifted on the cross. . . .In other words, when they commit themselves to the love which, in the Lamb of God, taketh away the sin of the world by becoming a propitation for it." (P. 88.) It emphasizes the need of a thorough preparation of those who come to baptism, lest they come with the false view that there is any merit in the act itself, or any magical power in it, or any other view, except that in this solemn act of faith they are consecrating themselves to the service of Christ, and claiming his promise of forgiveness and peace. Such a view of baptism is wholly consistent with Paul's doctrine of justification by faith.

CHAPTER XXI.

HINDRANCES WITHOUT.—(*Continued.*)

"This, it would seem, is Christianity reduced to its least common denominator. In other words, it is the 'irreducible minimum' without which you can not have a church, or Christianity in any visible or practicable form. On this foundation of faith in Christ, and of loyal obedience to him, has been built the Church of the Lord Jesus, and on that foundation it rests to-day. There are a thousand things which may enter into the enrichment of Christian life when we have once built upon this foundation, but these things are not to be added to the foundation and made a part of the conditions of entrance upon the Christian life."
—"*Christian Union: A Historical Study,*"

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"If the Divine word be not the standard of a party, then are we not a party, for we have adopted no other. If to maintain its alone-sufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it, and of it *alone*, and not of our own opinions, nor of those of others, be not a party principle, then we are not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then we are not a party. These are the very sentiments we have approved and recommended, as a Society formed for the express purpose of promoting Christian unity in opposition to a party spirit."—
"*Declaration and Address,*" *by Thomas Campbell.*

CHAPTER XXI.

HINDRANCES WITHOUT.—(*Continued.*)

V. CONCERNING CHRISTIAN UNION.

As Christian union has been an important item in the contention of the Disciples from the beginning, it has been an occasion of stumbling to many, whose objections to it indicate the nature of the misconceptions as to what it is.

1. "*You can not make everybody think alike.*" This has been a standing objection of many who have supposed that Christian union means uniformity of thought. The proposition is self-evidently true, but it does not bear against Christian union. The variety in nature is often referred to as illustrating the truth that God likes variety better than sameness. True again, but entirely without force as an objection to Christian union. Indeed, it is an argument in favor of such unity, for if the unity of nature is not disturbed, but manifested by its variety, why should it be thought incredible that the church can be one with variety of opinions and methods among its members.

Sects have been formed and justified on the principle that those within the same fellowship must think alike on all theological and ecclesiastical questions. Then when these divisions are formed in the church, the union of Christians is opposed on the ground that variety is the very spice of life, and that even nature teaches us how unity is consistent with the greatest variety! Very true; but why, then, was the unity of the Church broken, its bonds of fellowship severed, because of these differences of opinion? In other words, why should not the principle of unity in variety be applied against creating divisions rather than against healing such divisions?

Intelligent Christians now have generally come to see that the unity for which Jesus prayed is not unity of opinions or of methods, but of faith and spirit. To believe in the one Lord, and to make obedience to him the only test of fellowship, is consistent with the largest liberty of opinions in all matters not affecting one's faith and character, and in all methods of work not antagonistic to the moral principles of the gospel. No one who has the mind of Christ on this subject ever expects or desires to see any ecclesiastical organization that would require uniformity of opinion as a condition of fellowship.

2. "*I am opposed to uniting all Christians in one great ecclesiastical organization, like the Roman Catholic Church, with the religious despotism which*

it would be sure to exercise over the local congregation or the individual Christian."

Many a man has uttered this statement under the supposition that he was opposing the kind of union we are advocating. But of all people in the world the Disciples are least inclined to put themselves in ecclesiastical bondage. No, the union they favor is a union of free, independent, co-operating local churches, having "one Lord, one faith and one baptism," and working together to advance the kingdom of God. Whatever organization other than the local self-governing church may exist, must be purely voluntary, and exercise no authority whatever over such local churches. Their recommendations must be only advisory, not compulsory, beyond the compulsion of reason and fraternity.

To what extent, it may be asked, will this sort of unity permit such organizations as the present existing denominations for carrying on Christian work? Only so far as such organizations do not interfere with the fellowship and unity of the body of Christ, nor with that free co-operation in the work of Christ to which his prayer for unity looks. This, it seems to us, involves the practical reconstruction of Protestanism, but such changes will come gradually, by the action of the various bodies themselves, as they come into fuller union with Christ, and are more and more im-

bued with his spirit of humility, and his passion for the salvation of men.

We need not concern ourselves unduly as to what form Christian union will ultimately take. We may leave that to the great Head of the Church to decide what form His body is to have, while we concern ourselves chiefly with following His word and Spirit.

3. "*You want everybody to come to you.*" On the contrary, we neither want nor expect everybody to come to us. If we were already perfect, both in knowledge and practice, we would not invite everybody to come to us. But, like Paul, we are compelled to say: "We are not perfect; we have not yet apprehended that for which we have been apprehended by Christ Jesus." What we do wish concerning all our brethren of every name and creed is that they and we may get into closer fellowship with Christ—with his purposes and plans. He is the goal toward which all must steer their course. Any union that answers his prayer and is to meet with his approval, must be in him.

This fact has not been sufficiently appreciated. Any agreement among ourselves on a platform of our own making would not be Christian union. It is this fact that has led the Disciples to emphasize the necessity of returning to the original basis of union and to its high ideals of Christian life. This we

have sought to do ourselves, and yet how imperfectly we have done so in actual practice, no one can realize more keenly than we ourselves. But, like Paul again, "we press on toward the mark for the prize of the high calling of God in Christ Jesus." We believe we have made some progress, and in so far as we have already attained, we expect our brethren to walk by the same rule.

The old theory of Christian union by the absorption of all other religious bodies by one single body is utterly abandoned by most Protestant Christians. Here and there may be heard a belated voice, saying, "The way to have Christian union is for all the rest of you to join us." But intelligent Christians no longer expect or desire to see union come about in that way. As a substitute for that impracticable dream is the gradual approximation of all Christian bodies to the mind of Christ as revealed in the New Testament, "until we all come to the unity of the faith and of the knowledge of the Son of God." That process is going on before us, if we have eyes to see. Many of us have had a different view as to how union will come, but God is showing us "a more excellent way," and we are coming to his way.

The plan of our Episcopal brethren to bring us all into one fold by our recognition of "the historic episcopate," is a vain delusion, however worthy the

desire which prompts it. Unity which is in outward form, or which consists in the acknowledgment of the same theory of church government, is not the unity for which Jesus prayed, which is inward, spiritual and vital. But while this union is inward and vital, it is bound to manifest itself in such conformity to the divine will, in all matters of faith and practice, as will manifest the unity of believers to the world. It does not, however, involve uniformity in thought, or in methods of organization and government.

This does not mean that we are to be indifferent to what God requires us to believe and do. Nor does it mean that we are to regard "one church as good as another." It means simply that we all recognize our limitations and seek steadfastly to know our Master's will and do it—each being loyal to his own convictions of truth, and encouraging others to do the same. But how can we ever unite if each is loyal to his own convictions? By God sending the conviction of essential truth into all honest souls seeking the truth, and by making it plain to us that we are to receive each other without regard to differences of opinion concerning matters not vital to faith. This process of growth is now going steadily on, and as a result of it we are having more practical Christian union to-day than Protestants have ever known.

No, it is not by one religious body coming to another, however correct that other body may be in its position, but by all coming closer to Christ and into more vital union with him, that his prayer for the oneness of his followers is to be fulfilled—"even as Thou, Father, art in me, and I in Thee, that they may be one in us, that the world may believe."

CHAPTER XXII.

Hindrances Within.

"God did not reveal himself to man 'in many parts and in many ways,' just because he was sovereign, and chose to do so, but because in man's nature there was a necessity which demand it, and to which God's method was adjusted with careful adaptation and infinite skill."—*G. W. Longan, Christian Quarterly, Vol. VI., 1874.*

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As in revelation, so has it been in the deepening apprehension of the revelation by the church. "First the blade, then the ear, then the full corn in the ear," is the law of progress in the kingdom.

CHAPTER XXII.

Hindrances Within.

After all, however, the chief obstacles to the progress of any movement are not misconceptions and misrepresentations of those without, but the errors in judgment and practice of those within the movement.

In mentioning some of these hindering causes within we would not create the impression that this is an unusual experience with religious movements or reformations of any kind. It was true of Christianity itself. Indeed, no cause is so liable to be misapprehended and misrepresented by its friends as one having the highest ideals and aims and the purest principles. True and important as are the principles of the Reformation which we plead, they have been entrusted to "earthen vessels," and their advocacy and defence have been in the hands of men "of like passions," and like limitations as other men. Reformations within the church, like the gospel net itself, gather in all kinds of men, both good and bad, and the various types and degrees of intelligence and

culture. That some of these would misconceive the spirit and principles of the movement was inevitable; that now and then there should arise men who would seek on some pretense or other to draw away followers after themselves was to have been expected from the whole history of Christianity. These facts, however, constitute no valid plea against Christianity or against the reformations within the church which they have sought to purify; they simply indicate the weakness and perversity of our poor human nature.

I. LOPSIDENESS.

One of the great dangers which beset all reformers and reformations, is the tendency to become hobbyists; that is, to emphasize certain truths at the expense of others. It is a well-known law of the human mind that it tends to magnify unduly anything on which it exclusively dwells. For this reason reformers in calling attention to neglected truths and doctrines are liable to overstress them to the neglect of the great fundamental truths which they hold in common with others. That this mistake has been made by many of the advocates of the current reformation can hardly be denied by any candid student of our history. The Bible of every hobbyist is thumb-worn at certain proof texts, while the remainder is practically unused. The lopsidedness of this sort of teaching and preaching becomes apparent, sooner or

later, and honest and capable men seek to correct the error and to present the truth in its true proportions and to preach a full-orbed gospel. This process of self-correction has been going on among the Disciples for a generation or more, but we are still suffering in reputation from impressions made by an earlier phase of the movement.

II. ABUSE OF OUR MOTTO.

We have already reverted, in an earlier chapter, to the saying of Thomas Campbell—"Where the Scriptures speak we speak; where the Scriptures are silent we are silent"—as having been misconceived and abused by men of another generation. Used in the sense in which its author intended it, it was a potent instrument of religious reform. It meant loyalty to everything which Christ has required of us, and freedom from every human yoke which men would place upon their fellows. In other words, it meant submission to divine authority, and freedom from mere human authority. The abuse of it by opponents of missionary societies, instrumental music in the worship, and other expedients not specifically authorized in the Scriptures, has been a hindrance to the progress of the Reformation. Just as the spirit of legalism threatened to strangle Christianity in its very cradle, so it made a determined assault upon the Reformation as interpreted by its

more liberal defenders. How far human ambition has linked itself with this misconception of our position, to accomplish its purpose by inciting division, it is difficult to say, but it is charitable to suppose that there has been an honest misinterpretation of that fundamental principle of the movement, which makes the Holy Scriptures its inspired rule of faith and practice. This error possesses the virtue at least of being self-destructive, since it can not propagate itself without violating its own principle.

III. RELATIONSHIP TO OTHER CHRISTIANS.

We suppose every religious movement in Christendom has had connected with it at least some men who have regarded such movement as constituting, if not the whole church, at least the one "true church." Some have gone so far as to doubt the salvation of any one disconnected with their own communion. Narrowness of vision, or what we may call the sectarian spirit, has cursed and hampered every religious movement within the church, no matter how broad and generous its original aims may have been. Our own movement has been no exception to the rule. In Mr. Campbell's own day he had his critics who charged him with too great liberality as regards other religious people, and who felt that he was compromising the plea he was making by admitting the Christian character of those not connected with his

movement. To one of these critics he replied as follows:

> But who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins and obeys him in all things according to his measure of knowledge of his will.
>
> I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent as aliens of Christ and the well-grounded hope of heaven.—(Mili, Harbinger, Vol. for 1737, p. 411.)

Mr. Campbell did not regard the truths stated in the foregoing extract, and often expressed by him in other terms, as reasons for departing from what he believed to be the New Testament conditions of church membership, which, he says "after a long and close deliberation" he believed to be "an usurpation of the legislative authority vested in the holy apostles, and of dangerous tendency in the administration of the Reign of Heaven." It did, however, furnish ground for regarding his religious neighbors with charity and brotherly esteem, and of co-operating with them in every good word and work, where it was possible to do so without compromising any truth or principle. In his great heart there was room for a generous appreciation of all that was true and Christlike in other religious bodies.

There have always been those associated with the religious movement of the Disciples who have not

shared Mr. Campbell's larger ideas of fellowship. Perhaps no single question has caused more discussion in the newspapers of the Disciples than the relation of the reformatory movement and the churches it embraces to other religious bodies. The fact that the Reformation is a movement within the one church of Jesus Christ on earth to promote its unity by the restoration of simple New Testament Christianity as the basis of fellowship and ground of union, ought to make clear our relations to other Christians who are avowedly seeking to follow Christ as they understand Him. We are not to regard such bodies of Christians as enemies, but as allies in the common cause of bringing this world under the dominion of Jesus Christ. This Reformation has a message that, it is believed, if heeded, will bring about a more perfect union between all the followers of Christ by which they can have more perfect co-operation in advancing Christ's kingdom. Meanwhile it is desirable that all these bodies having a common object, but differing somewhat in their points of view, and in their methods, should co-operate as far as practicable in advancing their common interests, both because they can accomplish, by united effort, many things which can not be accomplished by separate action, and because such co-operation is the best method of promoting that mutual acquaintanceship and appreciation which is essential to more perfect union.

CHAPTER XXIII.

HINDRANCES WITHIN.—(*Continued.*)

"I said at the beginning, I say at the close, of my notice of the Evangelical Alliance, that I thank God and take courage at every effort, however imperfect it may be, to open the eyes of the community to the impotency and wickedness of schism, and to impress upon the conscientious and benevolent portion of the Christian profession the excellency, the beauty and the necessity of co-operation in the cause of Christ as pre-requisite to the diffusion of Christianity throughout the nations of the earth.

"The Reformation for which we plead grew out of a conviction of the enormous evils of schism and partyism, and the first article ever printed by any of the co-operants in the present effort was upon the subject of the necessity, practicability and excellency of Christian union and communion, in order to the purification and extension of the Christian profession."—*Alexander Campbell.*

CHAPTER XXIII.

HINDRANCES WITHIN.—(*Continued.*)

IV. AN ILLUMINATING CHAPTER.

The discussion among the Disciples in recent years on the subject of federation furnishes an illuminating chapter on the process of getting out of the narrow provincialism, into which many had unconsciously fallen, into the wider vision of their relationship to other Christians, and of their responsibility, as a Christian union movement, in helping bring to some practical realization that earnest desire for Christian union and fellowship which is so marked a feature of our time. There has been no desire or purpose on the part of the advocates of the plan of co-operation known as federation to compromise any principle of the Reformation. On the contrary, it is their deep conviction that our failure to enter in heartily with such a co-operative movement would be the practical repudiation of the chief thing for which we are contending. It is not surprising, therefore, that most of the leaders of the movement and the great body

of the membership, have hailed with joy this advance step on the part of Evangelical Protestants toward the realization of Christ's prayer for unity. Indeed, what opposition there has been to the movement, in so far as it has been sincere, has grown out of a misapprehension of its spirit and aim. This spirit is so consonant with the spirit which animated the leaders of this Reformation in the beginning, that to understand it is to be in sympathy with it. It is highly probable that in working out this problem some mistakes will be made which will require correction, for we are entering upon new ground and must learn by experience. It is quite sure, however, that the church, so far as as Protestantism is concerned, has opened a new chapter in its history and has entered upon a new era of progress, looking toward the unification of its divided forces. Whatever changes may be made in the methods of co-operation proposed, one thing is certain, and that is that these great Protestant evangelical bodies will never return to that state of mutual hostility out of which they have grown, but will continue to seek the fuller realization of Christ's prayer for unity.

V. A SEVERE TEST.

One of the most fundamental principles of the Reformation—the distinction between faith and opinion, with unity in the former and liberty in the latter—has been the hardest one to live up to. Men

love their opinions tenaciously, and the temptation is often strong to make other people think as we do on pain of incurring our disfellowship. The rise in modern times of the historical criticism of the Bible has made a severe test in all religious bodies of the principle of Christian liberty, and among the Disciples it has furnished, perhaps, the severest test which has so far arisen to its basic principle of unity already stated. That such historical investigation of the Bible should come, was, of course, inevitable, and that its outcome will be to the great advantage of Christianity, few robust believers in the Bible doubt. Like all new movements, however, this critical movement has been misjudged and misunderstood. The very word criticism has conveyed to many honest minds the idea of fault-finding, and critics were supposed to be a class of people who took delight in finding fault with the Bible and pointing out its imperfections! Moreover, it must be admitted that some of the critics and their criticisms have served to confirm this superficial view of criticism. It can readily be understood that a people who stand so thoroughly committed to the authority of the Scriptures as the Disciples of Christ would not regard lightly any movement whose object and effect were thought to undermine the Bible. This much at least is to their credit. But, admitting the legitimacy of the historical and literary

criticism of the Bible, as all thinking people now do the question still arises as to how far men may go, within the limits of Christian liberty, in accepting conclusions concerning the Bible which have not hitherto been received. This question has disturbed every religious body in Christendom. It has led to heresy trials, to the dismissal of college professors, and to a vast amount of heated discussion in the religious periodicals of the various religious bodies. This question would seem to be easily answered by applying to it our accepted principle of requiring unity in faith, and liberty in matters of opinions There is, as we all know, a class of rationalistic or destructive critics, who start out with the presupposition that every miraculous event recorded in the Bible is unhistorical, because miracles do not occur, and that every recorded event or utterance of Jesus, or concerning Jesus, by his apostles, that would assign him a unique place among the children of men, such as "the only begotten Son of God," and the Saviour of the world is untrustworthy, because such a character there could not have been in the natural order of history, and the natural order of history is the only order which these critics admit to be possible. The trouble with these men is not primarily their criticism, but their lack of faith. Moralists they may be, but Christians in any New Testament sense they

can not be, for they do not believe in Christ, as the apostles and the first Christians believed in Him, nor do they accept Christ's own view of His person and mission. Their radical conclusions, which are at war with all Christian history, are not to be confounded with legitimate Biblical criticism.

There is another class of critics, who are profound believers in the unique character of the Biblical literature, and in the divine character of Jesus Christ who is revealed therein. They differ among themselves on certain historical questions concerning the dates and authorship of books, but they hold in common the Lordship of Jesus Christ and the authority of the sacred writings. It ought not to be difficult for a religious movement like that advocated by the Disciples to admit fullest liberty in Biblical criticism within the limits just mentioned. It is perfectly legitimate, of course, for any Disciple to question the correctness of any conclusion touching the date or nature, or authorship of any of the books of the Bible, but to make such opinions and conclusions a bar to fellowship, is clearly to depart from the basis of unity which we have proposed. Of course it may be said, and often is said, that if a certain conclusion concerning an Old Testament book be accepted, it antagonizes what Christ has said in the New Testament, and is, therefore, disloyalty to him. So long, however, as those hold-

ing such view concerning any Old Testament book hold also to their faith in Jesus Christ, and manifest their loyalty to him in their faith and service, we have no right to pronounce them infidel, or to exclude them from our fellowship, because we do not know how they harmonize their views of the Old Testament Scriptures with their faith in the Lordship of Jesus Christ. At this point some have erred, and their error has been a hindrance to our unity and our progress. The author of this historical sketch, while freely admitting the legitimacy and the value of historical criticism, is himself naturally a conservative as to the conclusions and results of such criticism; but he believes profoundly that the failure of our leaders to recognize the Christian character and standing of men among us who accept conclusions within the limitations above indicated, would prove disastrous to our plea for unity. We do not anticipate, however, that any such policy will prevail. If our religious movement does not mean liberty to think freely on all the great questions of the Bible and of Christianity, within the limitations of loyal faith, it means nothing, and our existence is without justification. The whole difficulty here, as we have already intimated, is the difficulty of living up to our own high standard. If any one thinks that loyalty to Christ requires him to exact other terms of fellowship of his brethren than

faith in Jesus Christ and loyalty to him, he has a right to make his creed and to advocate it. But he has no right to do so in the name of the Reformation, which bases its right to be, and its plea for unity, on the very principle he has repudiated.

VI. THE CHIEF OBSTACLE.

Of course, the chief hindrance to the progress of the movement, as it is the chief hindrance to the progress of every true and righteous cause, is the failure of its advocates to exemplify more perfectly the principles which they teach. As those seeking to restore New Testament Christianity, the advocates of this Reformation are under the most solemn obligations to manifest the spirit and temper of Christ, and to make their daily conduct comport with his teaching. The New Testament inculcates the most liberal Christian giving. We have not always given as the Lord has prospered us. It requires unity and co-operation in every good work. Many of our churches and individual members, and even ministers, have stood aloof from the co-operative movements of the brotherhood. It inculcates a brotherly love that prevails over mere differences of opinion, while we have often quarreled with each other over such differences. It requires a faith that subordinates all material interests to the kingdom of God and its righteousness; but, alas, the kingdom of

God has often been allowed to languish for support while we have been intent on material gain. In a word, like most other religionists, we have often given more emphasis to sound doctrine than to sound living, and we have too often been more zealous for soundness in faith than soundness in charity, which is greater than faith

CHAPTER XXIV.

The Remedy.

"It is faith which makes a Christian; and when the Christian attitude of the sou. to Christ is found, it must be free to raise its own problems and to work out its own solutions. This is the point at which 'broad' churchism is in the right against an evangelical Christianity which has not learned to distinguish between its faith—in which it is unassailable—and inherited forms of doctrine which have been unreflectingly identified with it. Natural as such identification may be, and painful as it may be to separate in thought things which have coalesced in strong and sacred feelings there is nothing more certain than that the distinction must be recognized if evangelical Christians are to maintain their intellectual integrity, and preach the Gospel in a world which is intellectually free. We are bound to Christ, and would see all men so bound; but we must leave it to Christ to establish his ascendency over men in His own way—by the power of what He is and of what He has done—and not seek to secure it beforehand by the imposition of chains of our forging."—*"Jesus and the Gospel," by James Denney, D. D.*

CHAPTER XXIV.

The Remedy.

We have been indicating some of the things which have hindered greater progress in our Reformatory movement in the past. Others might be mentioned, but these will suffice to explain why a cause that has so much to commend it, that makes such a strong appeal to the enlightened conscience and judgment of men, has not made even more rapid advance than it has made within the century of its existence. It is most encouraging, however, to know that so far as our own faults are concerned, we have within our reach the remedy for the weaknesses which, to some extent, have marred our work in the past. These mistakes have grown out of our youth and inexperience. The remedy for these is growth, and already many of the impediments which have retarded the wheels of our progress have been eliminated by the simple law of growth, or spiritual development. There is every reason, therefore, for believing that other errors which may remain will be disposed of in the same way.

We said above that we have in our possession the remedy for past mistakes. What we mean is, that

there is inherent in the very fundamental principles of the movement which we advocate, the law of progressive development. In committing ourselves to a Person as our divine Leader, and not to a formulated and crystallized creed, we have committed ourselves to the law of progress. We may go into permanent camp on a fixed human creed, but with Christ as our creed we must "follow on to know the Lord." We can not follow Christ as Leader without growing in the knowledge of Christ, and, therefore in the knowledge of his religion, and therefore in the power of spiritual discernment. The liberty to think, and to reach our convictions of duty for ourselves is not more inherent in the plea we are making than the obligation to grow both in grace and in the knowledge of the truth. It has been a commonplace among us from the beginning, that Christian life has its periods of infancy, youth-time and of mature manhood, just as the physical life passes through these stages of development. What is true of the individual is true of a religious movement as a whole, which must embody the sum-total of the intellectual and spiritual development of its several parts. If we fail to recognize the law of spiritual growth as applicable to religious movements as well as to the individual, we might well grow pessimistic as to the future.

Our own history, without going further back in the history of the church, will be sufficient to show us

that a reformatory movement is subject to the same law of growth as the individual. What were living and vital questions at one period have ceased to be such in another period. These questions were outgrown. Their solution was reached, and the movement passed on to meet with new problems, which, in their turn, have been settled and relegated to the past. What could not have been accomplished at one period in our history, because we were not ready for it, has been readily accomplished at a later period, because we were prepared for that particular task. It is amusing but even more instructive, to look back and see that obstacles which seemed to rise mountain high in our path were but pebbles, after all, and that clouds, which at one time, to our untrained vision, seemed to permanently eclipse the sun, were but vapors and mists of the earth, which have been dissolved and have passed out of existence. No doubt other obstacles will appear in our path, and other clouds will arise and cause the hearts of some to tremble for fear, but we shall either go around the obstacle, or move it out of the way, and in due time the clouds will be dispersed and leave the bright shining of the sun.

After all, is this not just what we might have anticipated if we had only believed Christ's word, "Lo, I am with you alway, even unto the end of the world?" If he is leading us on to a larger, richer, and better life, and to nobler and higher achievements, will he

not enable us to meet the difficulties which arise in the path of our progress? There is no insuperable difficulty to those who are following the moral and spiritual leadership of Jesus Christ, and whose sole mission is to do His will on earth as it is done in heaven. We shall find in Him the solution of all the new questions that may arise, and the power to adjust ourselves to the changing conditions of the world, with the passing years. It is not by cowardly refusing to go forward, for fear of difficulties and dangers, that we are to realize our mission, but in heroically following Him, and in his strength combating whatever foes may arise to impede our progress. The advocates of a fixed human creed may go into permanent camp and fortify themselves to defend their position; but those who make the Living Christ their only creed are bound to follow Him into whatever new fields of service or wider ranges of thought He may lead.

In other words, open-mindedness to the truth, the willingness to receive new truth, the humility that recognizes the limitations of our knowledge, the eagerness to know all that God would teach us—this is the remedy for all our imperfections and errors in judgment, as it is the prophecy of an ever-brightening career of usefulness for any man or movement striving to reach the higher ideals. A continuous reformation, adjusting itself to the varying conditions

and needs of the world, ours must be, or it must decay and cease to be a Reformation at all, becoming a monument rather than a movement. We need not to be seriously disturbed over this or that mistake, for "to err is human"; but we may well be alarmed at any tendency to shut our eyes and close our hearts to the increasing light which God is shedding upon His work and upon His Word. Nothing else, except downright moral failure, is so fatal to the fortunes of a religious reformation as the tendency to crystallize its convictions of truth into a fixed and unchanging creed, and the refusal to follow the truth as God gives us to see the truth.

But let us make no mistake here. The progress of which we speak, and which has in it the remedy for the evils which afflict our own religious movement and the church universal, is not the result of mere intellectual development, or the product of the unaided human mind working out the great questions which may arise. On the contrary, real progress in spiritual growth can only come through a deeper and truer knowledge of Jesus Christ, and this knowledge comes only through the presence of the indwelling Spirit of God in the church and in the hearts of all true believers. Jesus said, "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth. . . . He shall glorify me; for He

shall take of mine, and shall declare it unto you." (John 16:12-14.) Here is the true secret of all real progress in Christianity. Jesus was not able to communicate all the truth to his disciples which he saw they would need in the coming days, because they were not able at the time to receive it. Here is a clear recognition of the law of growth. He promised, however, to send His Spirit to dwell in his followers, and to communicate to them an ever-deepening knowledge of his glory. It was through this better knowledge of Christ that they were to be able to meet all the difficult questions of their time, just as it is through a better knowledge of Christ that we shall be able to meet all the questions that may arise in our day. It is not in the wisdom of this world to lead the church into the true path of progress. Only Jesus Christ himself can do that, and he does it by his personal presence, as the Holy Spirit, in the church.

Much that is called progress is mere change,—a change from the old to the new, and may be *away* from the truth instead of *into* larger truth. All *true* progress is toward Christ and not away from Him—toward a better knowledge of His will and a more faithful observance of it.

Is it not plain from these considerations that it is only in loyally following Jesus Christ, and in seeking

the guidance of the Holy Spirit, that we shall continue to make that safe and sane progress which will enable us to adapt our methods, and our message, to the needs of each age, and to keep the "unity of the Spirit in the bond of peace?" A deeper spiritual life, a more vital union with Jesus Christ, and the spiritual growth which is the necessary result of such a union—this is the remedy for all our spiritual ills, and the pledge of a triumphant future.

CHAPTER XXV.

Some Things Accomplished.

The work of inaugurating and carrying forward a religious reformation is among the most difficult of enterprises in which men engage. The very fact that a reformation is necessary implies antagonism to existing theories and practices, many of which by long usage have come to be regarded as sacred. That an attempt to correct abuses and errors in the Church should itself be misconceived and misrepresented is inevitable, as human nature is constituted. So that not only is the natural inertia in religious matters to be overcome, but determined opposition, often sincere and sometimes unscrupulous. Besides, there are the mistakes of untrained and ill-informed advocates which for a time form a serious hindrance to a new movement. That the Reformation urged by the Disciples should have gained the strength and influence which it has to-day, in spite of these facts, is the strongest evidence that it possesses inherent elements of power, and is indeed one of the great providential movements within the Church, which owes its existence to the immanent Spirit of God working in loyal hearts for the extension of Christ's kingdom in the world.

CHAPTER XXV.

Some Things Accomplished.

A hundred years is a short period in the life of a great religious movement. In this brief period, however, it is believed that some things worth while have been accomplished, and a brief *resume* of this will be in order here.

1. The Reformation of the nineteenth century has *found itself.* This is no small achievement. It is one thing to see clearly and declare boldly a few general guiding principles which ought to be applied to the work of religious reform. It is quite another, and far more difficult, undertaking to practically apply these principles to actual conditions and to existing problems in the religious world. Of course, the leaders in this movement did not at first comprehend all that was involved in the principles set forth in the Declaration and Address. It takes time even for the greatest minds to free themselves from the dominion of erroneous conclusions and prejudices of earlier years so as to be free to see the truth, to receive it and to adjust it to whatever convictions of truth have been previously received. In saying that

our religious movement has *found itself*, it is not meant that it has mastered all religious truth, but simply that it has come to see what is involved in its avowed principles, so far as existing conditions are concerned. It has learned, among other things, that it came not to destroy previous reformations, but to fulfill them; that it is not to be an Ishmaelite, whose hand is against the hand of every other man, but a brother and fellow-helper of all who love the Lord Jesus, and are seeking to know the truth which He *was* and which He *taught;* that it has not attained to perfection of knowledge or practice, but having been called of God to witness to certain great truths and principles, vital to the needs of its time, it would bear this message in love and humility, being a fellow-student with all other lovers of truth in seeking a deeper and wider knowledge of the kingdom of God. It has found its true relationship with other followers of Christ, and has come to see that its mission can only be fulfilled in fellowship and co-operation with other religious bodies, in so far as this is practicable under existing conditions.

2. It has made clear to itself, and to many others, that its message of Christian union is the great truth for the time that needs emphasis, and that such union can only be realized by a return to Jesus Christ as the sole foundation of our faith, and of obedience to his simple requirements as the sole test of Chris-

tian fellowship. That much credit is due it for the great emphasis that is being given to-day to the subject of Christian union and of co-operation, no candid and intelligent mind will deny.

3. It has demonstrated the practicability of maintaining existence and progress as a religious movement without a written or authoritative rule of faith and practice, other than the New Testament, and without any other creed or confession of faith than that on which Jesus said he would build his church —the Christhood and divinity of Jesus of Nazareth, —and without the use of other than scriptural names and designations which are applicable to all believers in Christ.

4. It has demonstrated not only the practicability, but the vast superiority of the New Testament method of evangelism, by returning to the practice of methods followed by the apostles both in preaching Christ and proclaiming terms of reconciliation with him.

5. It has done much to magnify the Word of God, and to promote Bible study, by its emphasis on the Holy Scriptures as the sole authority in religion.

6. It has restored the two ordinances—baptism and the Lord's Supper—to their original and rightful place in the church, and given them a new beauty and significance altogether consistent with the most spiritual conception of Christianity.

7. It has demonstrated the practicability of promoting co-operation among local churches in missionary work, both at home and abroad, by the cohesive power of a common faith and a common love, without the binding authority of a human creed.

8. It has harmonized the principle of loyalty to Christ with the greatest freedom of thought and investigation, by distinguishing between faith and opinion, and has thus demonstrated the practicability of Christian union without the sacrifice of either loyalty or liberty, but by marrying them in a happy union. Honoring as it does the name and memory of Mr. Campbell, because of his ability and of his consecration to a great providential mission it yet refuses to take his name, or to make his teaching the standard of their faith or practice, accepting the words of Jesus, "One is your Master and all ye are brethren."

So much in the way of what might be called doctrinal achievement and progress. Looking now in the direction of visible and tangible results achieved, we may mention the following:

1. On the basis of fellowship indicated in the foregoing, and by the force of the plea for religious reform which it has made, more than a million and a quarter of adherents have been won to its cause, existing in 11,647 free and independent churches

with 8,904 Sunday-schools, 6,877 ministers, with church property valued at nearly $30,000,000.

2. It has established and has in successful operation, twenty-seven colleges, universities and schools of lower grade, with more than a thousand ministerial students, with property valued at four million dollars and endowment near two million.

3. It has organized missionary societies for work at home and abroad, which last year raised and disbursed for missions $1,056,293. Besides this there were raised:

For Educational buildings and endowment	$311,984
For National Benevolent work	132,30
For Ministerial Relief	12,550

It is supporting foreign missions in Africa, China, India, Japan, England, Cuba, the Hawaiian Islands, the Philippine Islands, Porto Rico, Tibet, Scandinavia, Jamaica and South America, and has erected and is supporting colleges, orphanages and hospitals in most of these countries. It is only in later years, after its many local problems had been solved, that the missionary spirit has had opportunity to develop, and in this time it has grown rapidly, but we have not yet reached anything like the limit of our possibilities in missionary work. Both the American Christian Missionary Society, organized in 1849, and the Foreign Christian Missionary Society, organized in

1875, are growing in strength and usefulness every year.

4. In the Christian Woman's Board of Missions, an organization for both home and foreign work, which is managed exclusively by the women of our churches, an opportunity has been offered to our women to promote their own spiritual development while co-operating for the redemption of the world. Perhaps no more successful missionary organization exists than that of our Christian women. The Juniors are a part of their work, and a generation is being trained up for larger missionary service.

5. The Board of Church Extension, for assisting weak churches in erecting suitable houses of worship, has become the right hand of our missionary work, and is aiming to reach the sum of one million dollars in resources by the Centennial.

6. The National Benevolent Association, coming into existence later than the others, has outstripped them all in the rapidity of its growth. It has orphanages and homes for the aged and poor in many states, and last year raised over $120,000 for its work.

7. In Christian Endeavor, in inter-denominational Bible school work, in the Young Men's and Young Women's Christian Associations and in co-operation with other religious bodies through the "Federal Council of the Churches of Christ in

America," this movement has demonstrated its catholicity of spirit, its zeal for unity, and its willingness to avail itself of every opportunity of manifesting its sympathy with every good word and work.

8. The Brotherhood Movement, which recently has been revived among the churches of the Reformation, is rallying our men both for work in the local churches, and massing their strength for wider and more aggressive movements.

These are some of the things which it is possible to mention among the visible achievements that are susceptible of tabulation; but no one but God himself knows the unseen influences which have gone forth through all these agencies for the world's betterment, for the quickening of religious faith and life, for the unification of the body of Christ, and for the complete triumph of Christianity in the world.

CHAPTER XXVI.

Some Unfinished Tasks.

Not that I have already obtained, or am already made perfect: but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—*Philippians 3:12-14.*

CHAPTER XXVI.

Some Unfinished Tasks.

When any religious movement reaches the conclusion that it has mastered all truth and has accomplished the work it was intended to accomplish, its mission, of course, is ended. Happily no such feeling exists, at least among the representative men of this current Reformation. It is destined always to remain a *current* and not a *past* Reformation. Its principles make this a necessity. What are some of the unfinished tasks which loom up into view as we are closing the first century of our history, and looking out into the new century before us?

1. One of the most important and immediately pressing of these unfinished tasks is to permeate the whole mass of our membership with the leaven of truth and of life wherewith the best element among us is already leavened. In other words, it is to bring up the whole lagging column into line with our best and most representative ministers and members, churches and institutions. No religious body can afford to disregard those who are bringing up the rear, and who, by reason of education, temperament,

or environment, are unable to make as rapid progress as others. We must seek to imbue all our churches and ministers with the same enthusiasm for missions, for education, and for benevolence, which now animates our very best members, ministers and churches. We have already a large number of our churches and a large proportion of our members enlisted in some form of co-operative work for the advancement of the kingdom, but we must feel and say, with our Master, that there are other sheep and other flocks which are not of this co-operative fold, and they, too, must be brought into blessed co-operative union so that there shall be one flock and one Shepherd in relation to all our national enterprises. This will require time, tact, patience and long-suffering, but we must never despair of accomplishing it, at least in so far as those are concerned who have really felt the power and inspiration of the new life in Christ. What we are doing to-day is but a tithe of what we might accomplish if all our ministers and churches were in line with those who are enlisted in this work of advancing the kingdom of God. The possibilities of any religious movement are seen in the lives and labors of its best men. What these have become and are doing, others can become and accomplish in the same spirit, and under the same great Leader.

2. "We know in part, and we prophesy in part." There are many great and vital parts in God's Word

which we apprehend as yet only vaguely, and many of the old truths which are familiar to us are destined to assume new meanings, and new value as we grow up to a clearer and deeper apprehension of them. There is no perfect theology. We must "follow on to know the Lord." We must not close our eyes nor our hearts to the new truths which he may show us, nor to the new and more satisfactory views of old truths which come with our enlarged Christian experience. This progress in the knowledge of truth will involve a change of emphasis which we must not fail to make if we are to keep step with the great providential movements of God in the world. There is more to be expected from a deeper knowledge of the old truths, probably, than from any entirely new truths that may come into view. A profounder knowledge of God in Christ Jesus; a deeper apprehension of his love as shown in the incarnation, and in the cross, a clearer grasp of the amazing possibilities opened up to the believer through the resurrection of Christ from the dead; a more vivid realization of our obligations to him, and hence a more loyal submission to his will in all things, all of which is made possible by the possession of the divine Spirit—these are the chief sources of power and of progress in the coming days.

3. In order to the completion of the two unfinished tasks mentioned in the foregoing paragraphs, it

is absolutely essential that another unfinished task receive our immediate, earnest attention. We refer to the adequate endowment and equipment of our institutions of learning, not alone for the sake of an educated ministry, which is vastly important, but for the sake of an educated membership in all the professions of life. Any reformation that proposes to be continuous in its adjustment to the needs of the world, and in its grasp of new situations, is bound to lay great emphasis upon Christian education as an essential condition of carrying out such a program. This fact is so obvious that the mere mention of it here would seem to be sufficient.

4. Not the least of our unfinished tasks is to make practical application of the knowledge which we have already attained, in our own Christian living and to the needs of the world about us. The supreme apologetic for the new times, and for the coming days, is the life that reflects the image of Jesus Christ, and that makes practical application of his teaching to all the relationships of life. The religious body that can give the best exemplification of the life of Jesus Christ in what it is doing for alleviating human suffering and sorrow, for bringing about better conditions of life for the poor and the neglected, and that bears in its body the wounds of self-sacrifice received in the service of humanity, is the one whose

credentials will be undisputed in our time, and, as we believe, in the coming times. Hitherto the Reformation, during its first century's existence has been largely engaged in correcting abuses and errors in the religious world, both in doctrine and in practice, and in finding and explaining to others its basis of unity and fellowship in Christian service. In this second century it remains for us to apply this Christianity of Christ in the solution of all the problems that affect the welfare of mankind. It is for the church, and especially for those who claim to be reformers within the church, and restorers of Christ's own gospel and methods, to become the leaders in all moral and social reforms which look to the betterment of the world. It must make manifest the truth that Christianity is for the whole man, and is a regulative force in all the relationships of human life—personal, social, domestic, political, commercial—as well as in those which we think of as religious in contrast with the secular.

5. In reference to Christian life itself, we are compelled to say, with the apostle, that we are not perfect. There is a deeper Christian experience than we have yet known. There are heights of Christian joy and vision to which we have not yet attained. The deepening of the religious life in all our members is one of the great unfinished tasks that lie before us. We shall never attain our ideal, but if we are

conscious of our imperfections, and can say with Paul that with singleness of aim we "press toward the mark," we shall make vastly more progress than to rest in a state of contentment with our spiritual attainments. Nothing is more certain than that this need is recognized in these last years as never before, and this note is being sounded in our pulpits as never before. The solution of many of our problems is to be found in our spiritual growth and development. This spiritual development can come only through Bible study, prayer and actual service for Christ, in carrying on his work in the world.

6. In common with all other Christians we have before us the unfinished task of converting the world. And what a gigantic task that is! The majority of the human race abides yet in pagan darkness. But the old ancient barriers of exclusion ere being removed between nations, and inter-commerce, rapid inter-communication, and the mingling of peoples of all nations have done much to bring the whole world into close neighborhood, and to make it possible for Christianity to measure strength with the pagan religions, and to enter upon its mighty conquest. We must never lose sight of our responsibility, along with other believers in Christ, to carry the light and blessing of Christianity to the nations and peoples that know not Christ, and are strangers to the blessings of the Gospel.

7. The movement has not yet realized the dream of its fathers in bringing about the unity of the people of God. It must never turn aside from this unfinished task. It is not laboring alone to-day, as in the beginning, but other mighty advocates have come upon the field to plead the same gracious cause. There is danger that this fact, instead of encouraging us to press on with the good work, may cause many to turn aside because the work is no longer distinctly our own; and because, perchance, the union for which we have long prayed and labored is not coming in the precise way we had anticipated. Jesus was crucified by those who were expecting the Messiah, but who did not accept him as the Messiah, because he did not come in the way in which they had expected he would come. Let us beware that we do not crucify him afresh by refusing our appreciation of, and co-operation with, all movements which are honestly seeking to bring the divided forces of Christ into closer fellowship with each other and into more effective co-operation in his service.

These are great and difficult tasks which are yet to be completed, but we doubt not that under the leadership of Him whom alone we acknowledge as Lord and Christ, and who has been our help in the past, we shall be able to come off more than conquerors in carrying out the mission which he has given to us in the world.

CHAPTER XXVII.
The Outlook.

"In spite, however, of all their responsibilities and obligations to the past—in spite of the duty incumbent on them to conserve its intellectual as well as its moral attainments—the pressure put upon the churches, both from without and from within, to recognize the claims of intellectual liberty, is rapidly becoming irresistible. Christian people, who are consciously at one in their attitude to Christ and in their sense of obligation to Him, see that they are kept in different communions, and incapacitated from co-operation in work and worship, because they have inherited different theological traditions to which they are assumed to be bound. Without entering into any discussion of what these theological traditions —call them creeds, confessions, testimonies, or whatever else—are worth, they feel in their souls that they are not bound to them, and ought not to be, with the same kind of bond which secures their allegiance to Christ. For the sake of getting nearer to those who share this allegiance, and co-operating with them in the service of the Lord who holds their hearts, they contemplate with more equanimity the slackening or dissolution of the bonds which attach them to the theology, or, if we prefer to call it so, the Christian thought of the past."—"*Jesus and the Gospel,*" *by James Denney, D. D.*

CHAPTER XXVII.

The Outlook.

Such is the origin, history and achievements of the restoration movement of the Campbells, very briefly and inadequately stated. If it be a providential movement, we may rest assured that it is only in the beginnings of its history, and that vastly greater things are to be accomplished in the coming years than have yet been realized. But just what particular form its activities will assume, no human mind can forecast. As the Lutheran reformation of the sixteenth century is represented in the common Protestantism of our day, so it is not unlikely, indeed, it is extremely probable, that the Campbellian reformation of the nineteenth century is to be represented more and more in the future in the great Protestant evangelical bodies of Christendom. Even now, it is to be estimated less as a distinct movement than as a permeating influence which has more or less affected the religious thought and life of our times.

What is the outlook, at the close of a century, of this religious movement as regards the realization of

its dream of a united Church? Some facts stand out with such distinctness in the present religious situation that only the blind can fail to see them. Let us mention a few of these facts as forming the basis of the present outlook:

1. The old antagonisms and the bitter party spirit; which at one time prevailed between different religious bodies, have largely ceased to exist. The walls of separation between the different Protestant bodies are much less formidable than they used to be, and people pass from one to another with a freedom that was once unknown.

2. This new feeling of fraternity among all the followers of our Lord Jesus Christ is the result, not of indifference to religious truth, as some assert, but to a growing unity of thought and feeling touching the great fundamental and essential truths of Christianity. The freedom of intercourse, and of intercommunication, and of interdenominational fellowship and co-operation, which has been on the increase for many years, has produced this growing unity of faith and feeling. There has also been great progress in the distinction between matters which are vital and essential in the religious faith, and those which are incidental and non-essential.

3. There is manifest to-day a dissatisfaction and discontent in the religious world with its present condition, and a desire for something better,

which are prophetic of future changes. Very few, if any, well-informed people feel that the church is to-day in a normal condition, and prepared to do the work which Christ expects it to do. All thoughtful men seem to recognize the fact that it is now in a transition state, passing from the older Protestantism of mutual antagonisms to the newer catholicism, in which both liberty and unity are to be conserved, and Christian fellowship shall be coextensive with Christian discipleship, and in which the erstwhile hostile tribes of Protestantism shall become allies, making common cause for the advancement of the kingdom of God, and its triumph in the world.

4. Christ is coming to his own in these last days. As Principal Fairbairn pointed out, a few years ago, there is a "new feeling" for Christ in our day. This "new feeling" grows out of a clearer recognition of his rightful place, both in theology and in the church. It is this new feeling for Christ, this clearer recognition of his divine authority and sole leadership, that holds the key to the future. He is to solve all of our problems for us, and he is to lead us out of our divisions, strifes and rivalries, into unity and co-operation for the salvation of the world. There is no other fact that gives the church so bright an outlook as this growing ascendency of Christ in the thought and life of men.

5. The growing unity of the world, brought about by the means of rapid intercommunication between nations, is bringing Christianity into contact with the various heathen religions as never before. The world, spanned by railroads and steamships, and bound together by submarine cables, is too small to be occupied very long jointly by heathenism and Christianity. The contest is now on. One or the other must go down in the struggle, and all history teaches that Christianity is to be the triumphant force. But when the ethnic religions have gone down before Christianity, the age-long foe of religion, godlessness, will remain, and then comes the great conflict between the forces of righteousness under Christ and the forces of evil under Satan. We are now in the beginnings of this great conflict. It is the nascent consciousness of this fact that is drawing Christians of different names and creeds together in preparation for the mighty struggle. Antagonistic religions can not coexist in the same civilization. Christianity affects too profoundly the very structure of our political, social, commercial and domestic life to permit it to dwell in peace with the ethnic religions, or with atheism, which is the negation of the claims of all religion. It alone possesses those elements of universality which fit it for a universal religion, and it is prepared to welcome any contest

that will enable it to measure strength with opposing religions.

CONCLUSION.

The religious movement whose history we have briefly sketched, falls into beautiful harmony with these tendencies, and has itself been a factor in bringing them about. What the times demand, what the world needs, what the exigencies of the coming conflict call for, is a church united under the sole leadership of Jesus Christ, clearly distinguishing between the fundamentals and the incidentals of Christianity, and uniting its strength in a common warfare against opposing forces. To bring the church into this condition of unity and of preparation for the great conflict, has been the steadfast purpose of the reformation of the nineteenth century. With the tendencies of the age such as we have described, such a movement, if true to its aim and to the spirit of its founders, and especially if true to Him whom alone they acknowledge as Leader, must, in the very nature of things, have before it a triumphant career. If it please God that more and more in the future the things for which we have stood as a religious movement shall be taken up by others until our own plea shall have become less distinctive than it once was, let us have the grace and humility to rejoice at this fact, and count it a sufficient honor to have been pioneers in a cause so worthy as to have enlisted the

sympathies and commanded the approval and co-operation of all true and faithful followers of our Lord Jesus Christ.

What the second century will reveal as to the future of this Reformation and of the Church universal, none but God can foresee. We can not doubt, however, that under God's guidance and blessing, it is to go forward with increasing power and usefulness. It is ours to serve God and our generation according to the best light we have, and to transmit to those who shall come after us the task of carrying forward toward completion the great work whose beginnings only we have been able to see. In a little while we shall assemble in a national convention at Pittsburg, to celebrate the completion of the first century of our history. Let us pray that it may also be the beginning of a second century that shall be marked by a greater consecration and devotion to Him who loved the Church and gave himself for it, and who prayed for its unity in Him. To His name be glory and honor and dominion, both now and evermore!